



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

®

The Atonement and Men Today

SAMUEL J. MIKOLASKI

The Gospel of Jesus Christ

WAYNE E. WARD

The Servant of the Lord

FREDERICK A. ASTON

EDITORIAL:

A Plea for Evangelical Unity

F. F. BRUCE

The New English Bible

APPRAISAL IN DEPTH

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CONTENTS

THE CROSS OF CHRIST: THE ATONEMENT AND MEN TODAY . . .	3
Samuel J. Mikolaski	
THE NEW ENGLISH BIBLE . . .	5
F. F. Bruce	
THE SERVANT OF THE LORD . . .	9
Frederick A. Aston	
THE GOSPEL OF JESUS CHRIST . . .	13
Wayne E. Ward	
EUTYCHUS AND HIS KIN . . .	17
A LAYMAN AND HIS FAITH . . .	21
THE COMMUNICABLE ATTRIBUTES OF GOD . . .	22
Anthony A. Hoekema	
EDITORIALS . . .	24
A Plea for Evangelical Unity	
WHAT IS THE CHURCH'S REAL TASK? . . .	27
C. Stanley Lowell	
NEWS . . .	29
BOOKS IN REVIEW . . .	41
REVIEW OF CURRENT RELIGIOUS THOUGHT . . .	47

THIS ISSUE EXCEEDS 172,500 COPIES

★ The much-heralded *New English Bible*, a completely new translation which may prove to be the successor to the King James Version, is reviewed by Dr. F. F. Bruce, Professor of Biblical Criticism and Exegesis in University of Manchester and a CHRISTIANITY TODAY contributing editor. The NEB New Testament makes its debut this month in bookstores everywhere.

★ This magazine's continuing effort to bring readers the most comprehensive picture of contemporary Christianity makes a significant stride with the opening on April 1 of a British office along London's famed Fleet Street. Through this new outlet, CHRISTIANITY TODAY hopes more closely to follow the British religious scene and to enlist the resources of additional Christian writers and reporters. Dr. Philip E. Hughes, formerly secretary of the Church Society of the Church of England, will serve temporarily as British Editorial Associate while Gervase E. Duffield will coordinate business and circulation activities as London Manager. After April 1, British subscriptions should be posted to the new office, 7 Wine Office Court, Fleet Street, London, E.C.4.

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THE CROSS OF CHRIST:

The Atonement and Men Today

SAMUEL J. MIKOLASKI

Discussion of the Atonement involves some of the most complex problems of Christian theology—problems that challenge a theologian's deepest insights, dialectical skills, and painstaking expression. Nevertheless, simplicity must be the watchword, yet a simplicity that takes to itself the fullness of the New Testament affirmation that "Christ died for our sins," and its expression in the personal faith that "Jesus died for me."

There is the fact of the Atonement, and there are theories about the Atonement. It is patently clear that the bare historical fact of Christ's death is not the Atonement at all; the "fact" of the Atonement is the *apostolically interpreted fact* that "Christ died for our sins." This is both its simplicity and its mystery. There may be insights of the Atonement for us and our generation that the Apostles may not have seen for theirs. But the fundamental principles of the Atonement expressed in the conceptual motifs of the apostolic witness remain as valid now as then. Leonard Hodgson never tires of saying, "What must the truth have been and be, if men with their ways of thinking and speaking wrote as they did?" The reality of the Atonement both as doctrine and experience is the faith of the child or man who has learned to say trustingly, "Jesus died for me."

THE CROSS AS SACRIFICE

Of vital significance is the emphasis in recent literature upon sacrifice as the pervading idea of the Cross. To this idea can be attached the names of scholars like Oliver Quick, C. H. Dodd, Vincent Taylor, and A. M. Hunter. Here sin is related to the sacrifice of Christ in the shedding of blood as the great and redeeming act of His life. Jesus Christ's fulfillment of the suffering Servant role of Isaiah 53 is viewed as the norm

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of the apostolic witness, the thread tying that witness into a coherent whole. The positive side of this doctrine is devout and extremely valuable. It is that Christ died vicariously in the interests of sinful men, and that the forgiveness of sins is mediated through his sacrifice.

Some scholars seek to develop a constructive *objective* theory—and surely that last must be conceded as the *sine qua non* of any doctrine purporting to be really biblical—but without, they say, the "morally objectionable" penal and substitutionary elements of traditional orthodox theology. But for all the erudition and devoutness of such scholars, we are left here with one of the profoundest mysteries of life and faith. What is the relationship of Christ's vicarious sacrifice and death to God's righteousness, the human race, and human sin? *How* is sin cleansed by vicarious sacrifice? What is the moral dynamic of a vicarious act and specifically of Christ's qualitatively infinite and eternal act?

Can one really argue with the theologians who say that "shed blood" means, in part, life outpoured and made "available" for sinful men and women? It is not what is said that needs correcting so much as what the image implies in addition. This idea is based upon an interpretation of certain statements made late in the nineteenth century by William Milligan and Bishop Westcott to the effect that since Leviticus 17:11 says "the life of the flesh is in the blood," sacrifice in the Old Testament conveys, therefore, the idea that the offerer shared in the victim's life released by sacrifice, not in the victim's death. However if, as Westcott and Milligan have written, the blood is alive, remember that the latter wrote "ideally alive," and that both declared that as shed the blood confesses sin and desert of punishment. Now this refers both to "life" in the blood and to death by blood being spilled violently.

But more, the blood *testifies*. The blood "speaks" of life voluntarily yielded in death for sin; it says "this life is yielded to death in loving obedience to the Father's will," and thus, by reason of the Incarnation, it binds to itself our lives and makes possible our

actual response in His. We died in that death; his death was the death of sin and our death to sin, and in his life we are alive.

SACRIFICE AND JUDGMENT

Does this not confess another vital and indispensable aspect of the Atonement, namely, that Christ's death was a judgment death? that he died the loathsome, horror-death of sin under the wrath of God? and that in this death it is as true to say that Punisher and Punished are one as that he is our substitute dying the death of sin?

This is the stumbling block, but why? On the one hand, the traditional propitiatory significance of the Atonement as turning away the wrath of God has often been modified by contemporary theology and reduced to the idea of expiation. But why expiate if no propitiation is in view? Curiously, the more we grind down our teeth to painful stubs over the traditional meaning of propitiation, the more the old bone seems the better for wear. Unfortunately it is not too often sensed that the piacular elements of the Atonement, whether viewed as expiation or propitiation, are not isolated terms which can be brought to unlamented death by vivisection in the laboratory of lexicography, but they are basic ideas of a vast complex of New Testament notions that do not permit fragmentation. Wrath, propitiation, expiation, and substitution are as much a part of New Testament morality in Atonement as is justification by faith. It is curious how a principle like Zenophanes' notion of "what is appropriate" underlies so much of our teaching about God. Is wrath appropriate to God? On what sort of sea is rejection of the notion floated? It is just here that the norm of Scripture teaching for the Christian shows itself, not as a "proof-texting" of archaic and pagan notions, as is sometimes charged, but upon a scientific accounting of the sense of Scripture borne out in the insight granted to biblical men and to us by the Holy Spirit. In our treatment of the terms and ideas of the New Testament, we require a more empirical approach "conserving the phenomena" of the Bible.

Why not wrath? What possible attitude *can* God take toward evil and sin but wrath in righteousness? Let us see evil and sin for what they are, not as postulates providing a necessary contrast for the good as in the world of idealism but as the issue of perverted wills disobeying God and releasing the power of corrupting evil and sin in the world. Unless God is angry with sin, let us put a bullet in our collective brain, for the universe is mad. Surely we can agree that "anger" and "wrath" are poverty-stricken words to describe God's attitude, but find better words if you can! Only on the ground of the wrath of God can we maintain a fundamental optimism. Contrary to the

contemporary saccherine conceptions of divinity that pre-empt the divine attitude of wrath toward sin, the biblical teaching, as Leonard Hodgson has stated, goes far beyond even modern notions of penalty in law being deterrent or reformatory; punishment *qua* punishment is retributive and vindictive (retributive, that is, as looking back upon an evil deed and meting out judgment commensurate to the act and the divine disapproval of it and vindictive in the sense of vindicating the divine standard of righteousness). This is both the guarantee for maintaining the divine righteousness and for preserving and perfecting human freedom as the divine objective. "If the Son shall make you free ye shall be free indeed." Let us not cut off our noses to spite our faces. By the maintenance of the divine righteousness in law and penalty, God allows the maximum opportunity for the development of human moral responsibility without inhibiting freedom while he is establishing his own righteousness; and on the same terms through grace he provides salvation for men in the perfection of Christ's life, the efficacy of his death, and the finality of his resurrection. God is "just and the justifier of him who believes in Jesus." Redemption comes to us not over but through judgment; Calvary does not buy the love of God, it exhibits its true character.

To press the penal, sacrificial, substitutionary, or mediatorial imagery (or any other idea) too far distorts the truth. But the whole doctrine will never be known unless each part is conserved and grasped. The moral implications of the metaphors and images of Scripture yield the whole. But the whole is in each part as an insight generated by the truth. Certainly it is true that Christ sacrificed himself for us, that he died the death of sin, that he made satisfaction for sin by expiating it, that he was the propitiation for sin, that he died as the substitute for sinners and as the representative of the race, that his death is the objective ground of our reconciliation, and that his blood is the precious ransom or price of our salvation that seals the covenant of grace. When we have comprehended these terms in their bearing on the life of the triune God and upon the race (in Christ's humanity as an atonement to be received, and generating its own appropriate response by the Holy Spirit), we will be grasping the truth.

Happy is the man who allows the moral realities of Christ's work on the Cross to impinge upon his life. That man is hard indeed whose heart weeps no tears of penitence whenever the account of Christ's passion is read. For the power of this Gospel breaks sin's power and sets men free. The finished work of Christ is replete with moral appeal. Let us stand before that Cross, wondering at the spectacle, rejoicing in its simplicity, and amazed that Christ died for our sins. END

The New English Bible

F. F. BRUCE

Already The New English Bible is being hailed by some readers as a sure and swift successor to The King James Version, while others disapprove it on the ground that some important passages combine translation with objectionable interpretation. CHRISTIANITY TODAY features this major appraisal of the New Testament translation by Dr. F. F. Bruce, Professor of Biblical Criticism and Exegesis at University of Manchester. Note additional comments at the conclusion of the essay—ED.

When the biblical versions associated with the name of John Wycliffe appeared towards the end of the fourteenth century, the leading authorities in the Church of England held a synod at Oxford, presided over by the Archbishop of Canterbury, which forbade anyone to translate any part of the Bible into English, or even to read such a translation, without the approval of his bishop or a provincial church council. When William Tyndale published his English New Testament in 1525, it was greeted with scathing condemnation by some men who were no mean judges in such matters; Sir Thomas More, for example, declared that Tyndale's work was so bad that it could not be mended, for it is easier to make a new web of cloth than to sew up all the holes in a net. When the King James Version appeared in 1611, Dr. Hugh Broughton, one of the greatest Hebrew and Greek scholars in England, sent a message to the king to say: "I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon poor churches. . . . The new edition crosseth me. I require it to be burnt." Nor were critical voices wanting when the British Revised Version appeared—the New Testament in 1881 and the whole Bible in 1885. Dean Burgon, no mean textual scholar and a master of English style, characterized it as "the most astonishing as well as the most calamitous literary blunder of the age" and declared that the revisers should receive for their unselfish labors "nothing short of stern and well-merited rebuke." The reception which the Revised Standard Version received when it appeared is fresh in our memories; but that may be treated as a matter of domestic American concern with which a British writer should not meddle. One may conclude from this survey, however, that a good translation of the Bible is almost bound to be greeted with hostility at first.

The criticisms of the King James Version, the Revised Version, and the Revised Standard Version came from men who had not participated in the work of translation or revision. In the case of the New English Bible, so many biblical scholars in Great Britain and Ireland have taken part in producing it, and therefore feel themselves debarred from reviewing it, that there are not many left over who can undertake this task. I asked the convener of one of the translation panels recently who was going to play the part of Dean Burgon to the New English Bible; he suggested that I myself might like to assume that role. But I said that, having on occasion tried my hand at Bible translation, I did not feel disposed to deal harshly with the work of any other laborers in this field—even if their work deserved it, which I was sure the New English Bible would not!

The New English Bible is not a revision of earlier versions; it has been planned all along as a completely new translation from the original. This means that its reviewer must not ask certain questions which would be quite in place if he were dealing with a revision. For example, in reviewing the Revised Standard Version, which proclaims itself to be a revision of the editions of 1611, 1881-1885 and 1901, it would be quite legitimate to compare it with one or more of those earlier editions and ask: "Why have the revisers changed this and that?" But when the New English Bible varies not only in wording but in sense from the KJV, we should not ask: "Why have the translators changed this?" They have not *changed* anything; they have translated from the original text. We can, however, ask: "Why have they translated the original text thus?" Or: "Why have they chosen to translate this particular reading?" For a translator of the Bible has a twofold task. In view of the variety of readings exhibited by the manuscripts and versions at his dis-

posals, he must repeatedly make up his mind which reading he is to adopt as the basis for his translation; and only then can he proceed with his task of translation. He must, in fact, be not only translator but something of a textual critic as well.

FROM AN ECLECTIC TEXT

The translators of the NEB like the revisers of the RSV, have made an eclectic text the basis of their work. The Introduction to the NEB points out that there is at present no critical text which would command the same general degree of acceptance as the text of the great uncial manuscripts (Codex Vaticanus and Codex Sinaiticus) did in the days when the British RV and the ASV appeared. "Nor has the time come," the Introduction continues, "in the judgment of competent scholars, to construct such a text, since new material constantly comes to light, and the debate continues. The present translators therefore could do no other than consider variant readings on their merits, and, having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgment seemed most likely to represent what the author wrote." The majority of New Testament textual critics would probably endorse this estimate of the present situation and of the translator's responsibility in relation to the text.

DISCOVERING A 'TIMELESS' ENGLISH

What, then, of the actual work of translation? The translators, we are told, have aimed at a "timeless" English, something which would be genuinely English in idiom, avoiding archaisms and passing fashions of the day, readily understood by people of reasonable intelligence without being bald or pedestrian, more concerned with conveying a sense of reality than with preserving hallowed associations, accurate without being pedantic. To help them in the attaining of this goal, they enjoyed the collaboration of a panel of literary experts who examined each section of the translation to make sure that its style and diction were acceptable. One thing that the revisers of 1881-1885 overlooked was that if a version is to be suitable for use in public worship it must *sound* well. A preliminary survey of the NEB New Testament suggests that the translators have had considerable success in this regard. Here and there an individual reader will inevitably think that something could have been better expressed. One can understand why the prodigal son is said to have craved "the pods that the pigs were eating" (whereas the KJV calls them "the husks that the swine did eat"); but would it not have been more in accord with modern English usage to say "stomach" rather than "belly" when it is recorded that "he would have been glad to fill his belly" with them? Perhaps

the KJV has exercised an unconscious influence, and no wonder. It does not appear that anything is gained by putting "prostitute" regularly where the older English versions have "harlot"; the former is the term used in the law court and the probationer's office rather than in common parlance. But where the choice between words is largely a matter of taste, it is fruitless to argue about them.

The unit in translation is the clause or sentence and not the individual word; in this respect the translators have followed John Purvey, translator of the second Wycliffite version of 1395, and have adopted the opposite policy to that of the revisers of 1881-1885.

A USEFUL SAMPLE

The prologue to John's Gospel in the NEB will provide a useful sample of their procedure:

When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it.

There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers through him. He was not himself the light; he came to bear witness to the light. The real light which enlightens every man was even then coming into the world.

He was in the world; but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, or by the fleshly desire of a human father, but the offspring of God himself. So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

Here is John's testimony to him: he cried aloud, 'This is the man I meant when I said, "He comes after me, but takes rank before me"; for before I was born, he already was.'

Out of his full store we have all received grace upon grace; for while the Law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known.

The older versions present us with a word-for-word rendering of verse 1 of this chapter: "In the beginning was the Word, and the Word was with God, and the Word was God." The new version presents us with a "meaning-for-meaning" rendering; that is to say, the translators have asked themselves, "What does this sentence *mean*?" and have then set themselves to express that meaning in the best English they could find for the purpose. What is meant by the clause: "In the beginning was the Word"? "In the beginning" is probably a deliberate echo on the Evangelist's part of

the opening words of the book of Genesis. At that time, he wishes us to understand, when God created heaven and earth, the Word through whom He created them was already in existence. The new translators have conveyed the Evangelist's purpose clearly by their rendering: "When all things began, the Word already was." Whether the echo of Genesis 1:1 will be as clear in the New English Bible as it is in the older versions we cannot say until we see the Old Testament part of the work and examine its rendering of Genesis 1:1—and that will not be for some years yet.

The second clause of John 1:1 does not call for comment here, but the third clause makes us stop and think. "The Word was God" is the old-established translation of this clause, and evangelicals have been at pains to defend this translation against such forms as "the Word was divine" (which says less than the Evangelist intended) or even "the Word was a god" (which says something quite different from what the Evangelist intended). Is the Evangelist's meaning better expressed by the New English Bible? "What God was, the Word was" could be ambiguous out of its context; for example, in terms of classical Christian orthodoxy it might be said that God was Father, Son, and Holy Spirit; but clearly it is not true that the Word was Father, Son, and Holy Spirit. In the context, however, the statement that "what God was, the Word was" means that the Word was the perfect expression of all that God was—an idea which is repeated

in several forms throughout the Gospel. That is what the new translators take the Evangelist to mean, I think, and that is what they intend to convey; but I am not sure that their intention will be immediately obvious to all readers. Prebendary J. B. Phillips has another way of rendering the same basic sense: "At the beginning God expressed himself. That personal expression, that word, was with God, and was God, and he existed with God from the beginning." At the crucial point this rendering retains the statement that the Word or self-expression of God "was God"; and something may still be said on behalf of a rendering which keeps closer to a word-for-word translation here. There is, at any rate, no ground for thinking that the New English Bible has weakened the force of John's witness; the translators would agree with Professor C. K. Barrett that "John intends that the whole of his gospel shall be read in the light of this verse. The deeds and words of Jesus are the deeds and words of God; if this be not true the book is blasphemous."

The next thing that we notice in the NEB rendering of the Johannine prologue is that the translators have adopted the punctuation at the end of verse 3 which the revisers of 1881, 1901, and 1952 recorded in the margin. This punctuation, which has strong and early support, puts a period after "was not anything made," and begins the next sentence: "That which hath been made was life in him." This is the construction which the NEB renders: "All that came to be was alive with

KEY TEXTS IN THE NEW ENGLISH BIBLE

Here are some choice NEB passages destined to be treasured by devout Bible students:

"Go forth to every part of the world, and proclaim the Good News to the whole creation" (Mark 16:15).

"I am the light of the world. No follower of mine shall wander in the dark; he shall have the light of life" (John 8:12).

"Set your troubled hearts at rest. Trust in God always, trust also in me" (John 14:1).

"There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" (Acts 4:12).

"Do all you have to do without complaint or wrangling. Show yourselves guileless and above reproach, faultless children of God in a warped and crooked generation, in which you shine like stars in a dark world and proffer the word of life" (Phil. 2:14 f.).

"Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, its endurance" (1 Cor. 13:6 f.).

Here are some potential centers of discussion on which evangelical debate is likely to focus:

"You are Peter, the Rock; and on this rock will I build my church . . ." (Matt. 16:18). The difficulty: Does the capi-

talization of "Rock" after Peter encourage objectionable interpretation?

"God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16). The difficulty: In view of prevailing American usage, will the "may" be taken as implying doubt? (Note also Acts 4:12, where the Greek requires "must.")

"Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living" (2 Tim. 3:16). The difficulty: Do the translators unjustifiably break the force of "All Scripture is inspired" (KJV, RSV), departing from the principle on which they translate a similar grammatical construction in 1 Timothy 4:4 and Hebrews 4:13? (Compare Romans 15:4, "For all the ancient scriptures were written for our own instruction, in order that through the encouragement they give us we may maintain our hope with fortitude.") The term "inspire," moreover is introduced in a loose sense (cf. Phil. 2:13, 1 Th. 5:19). (But note 1 Peter 1:21, "For it was not through any human whim that men prophesied of old; men they were, but, impelled by the Holy Spirit, they spoke the words of God.")

See Dr. F. F. Bruce's comprehensive appraisal of the new translation for a discussion of its timid handling of the idea of propitiation.—Ed.

his life." Here the crucial question is one of punctuation more than translation and on the whole the punctuation adopted in the text of KJV, RV, ASV and RSV seems preferable. The words as thus punctuated are translated in the margin of the NEB: "no single created thing came into being without him. There was life in him . . ." (It may well be that this is the punctuation personally preferred by Professor C. H. Dodd, director of the NEB translation; at least this is what one could infer from a passage on page 318 of his book *The Interpretation of the Fourth Gospel*. But if that is so, it simply indicates that the new translation is a true joint-production, and that even the preference of the director could be outvoted.)

The remainder of the prologue illustrates the care which the translators have taken to express the full meaning of their text, and the considerable success which they have achieved. The rendering of John the Baptist's testimony in verse 15 shows up clearly the two senses in which "before" is used (KJV, "preferred before me, for he was before me"), and makes the emphasis on our Lord's pre-existence as unmistakable as could be desired.

A REPRESENTATIVE COMMITTEE

The fact that the translators were drawn from all the principal non-Roman denominations in Great Britain and Ireland (and from the two leading Bible Societies and the Oxford and Cambridge University Presses) can be taken as a guarantee of the theological and ecclesiastical impartiality of the NEB, the more so as the individual translators, irrespective of their churchmanship, represent more or less that relative conservatism in theology which in America and Europe is commonly regarded as characteristic of the British.

WHAT OF PROPITIATION?

At the beginning of 1961 a specimen page of the new translation was widely published, reproducing the first chapter of I John and a few verses of the second chapter. Special attention was directed by many readers to the rendering of I John 2:2, where the word "propitiation," appearing here in KJV, RV and ASV, is not replaced by "expiation," as in RSV, but by a fuller phrase: "He is himself the remedy for the defilement of our sins, not our sins only but the sins of all the world." In recent years there has been considerable discussion about the true meaning of the words which the older versions of the New Testament translate by "propitiation"; and in this discussion Professor Dodd himself has played an outstanding part. The term "propitiation" disappears from the NEB. In I John 4:10 the Father is spoken of as "sending the Son as the remedy for the defilement of our sins." In Hebrews 2:17 Christ is qualified as "high priest

before God, to expiate the sins of the people." In Romans 3:25 similarly "God designed him to be the means of expiating sin by his sacrificial death." The replacement of "propitiation" by other expressions might be justified on the ground that nowadays it is a technical theological term, not readily understood—in its biblical sense at least—by the majority of English speakers. In that case the translators might well endeavor to express its biblical sense by other means, and in the two passages in I John they have succeeded reasonably well in doing this. The statement that Christ is "the remedy for the defilement of our sins," while it may not convey with complete precision the sense of the Greek word *hilasmos*, does make two positive points—that sin is a defilement from which we need to be cleansed, and that Christ is "God's remedy for sin." But it does not appear that "expiate" and "expiation" are a substantial improvement on "propitiate" and "propitiation," either ideomatically or theologically. It is true that the Greek words so translated have a meaning in the Bible different from that which they have in pagan literature; their biblical meaning has been conditioned by their biblical context, in which "propitiation" is something which God himself provides for sinners. But if the Greek words have had their meaning conditioned by their biblical context, why can we not understand the English terms "propitiate" and "propitiation" as equally conditioned? According to the NEB, "God's wrath rests upon him" who disobeys the Son (John 3:36), and "we see divine retribution revealed from heaven and falling upon all the godless wickedness of men" (Rom. 1:18). This wrath or retribution is God's "strange work" (Isa. 28:21), something not congenial to his nature as is the mercy in which he delights; but when it rests upon men or falls upon their godless wickedness, how is it to be removed? This is the question which is answered by the statement in Romans 3:25 that God has appointed Christ to be a *hilasterion* "by his sacrificial death." We require a rendering of *hilasterion* which brings this fact out, while emphasizing that it is God who provides it.

Nothing is easier, however, than to pick out renderings from a new translation and suggest that the sense might have been better expressed. The New Testament panel of translators are to be congratulated on the excellence of their achievement. It is not the reviews which appear on publication day or the day after that will decide the acceptance of the new version. That will be decided, over the months and years that lie ahead, by the people for whom it was prepared. We trust with the translators, "that under the providence of Almighty God this translation may open the truth of the scriptures to many who have been hindered in their approach to it by barriers of language." END

The Servant of the Lord

FREDERICK A. ASTON

Hebrew religious poetry is supreme in world literature for its beauty, depth, and moral elevation. In words of epic majesty, the fifty-third chapter of Isaiah, considered by many the greatest passage in the Old Testament, presents a picture of the suffering Servant of the Lord. Nowhere does the Old Testament contain a more poignant story. The poem fills us with wonder. This Servant holds the key to the greatest moral problem facing man, and his accomplished work in its solution is the challenge of the ages.

The Servant is introduced in the fifty-second chapter, verses 13 to 15:

*Behold, my servant prospereth;
He is highly lifted up and greatly exalted.
As many at first were appalled at him—
His visage marred beyond men's,
His form beyond sons' of men—,
So doth he startle great nations;
Before him kings keep silence,
Seeing what they never were told,
Perceiving what they never heard.*

Then follow the 12 verses of the fifty-third chapter, at once presenting this challenging question: "Who is the Servant?" Scholars have advanced two main theories: 1. that he represents the people of Israel, 2. that he is an unknown individual.

SOURCE OF THE CHALLENGE

What picture does the passage give of the Servant?

1. He is portrayed in detailed features as a human personality.
2. He is an innocent sufferer (vv. 9, 12).
3. He is a voluntary sufferer (v. 7).
4. He is an obedient, humble, and silent sufferer (v. 7).
5. His suffering springs from love for sinners, including his executioners, who act in ignorance (vv. 4, 7, 12).
6. His suffering is ordained by God in love, and

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fulfills the divine intentional will and purpose (v. 10).

7. His suffering is vicarious, that is, substitutionary (vv. 4, 5, 6, 8, 10, 11, 12).

8. His suffering is redemptive and spiritual in nature (vv. 5, 11).

9. His suffering ends in death (vv. 8, 10, 12).

10. His death gives way to resurrection (vv. 10, 11).

11. His atoning work leads the straying people to confession and repentance (vv. 4-6).

12. His redemptive work, in which suffering, humiliation, and death are central, inaugurates a life of victory and sublime exaltation (52:13, 15; 53:12).

Can these characteristics be said to designate Israel—viewed historically, or spiritually, or ideally?

1. *Could Israel have been personified in poetic language lacking any hint of allegory?* Nowhere in Scripture is personification maintained throughout a whole chapter without some distinct suggestion of the meaning of the allegory. Even so liberal a scholar as Bernhard Duhm says: "The Servant of Yahveh is here treated even more individualistically than in the other (Servant) songs, and the interpretation of his person as referring to the actual, or the 'true,' Israel is here altogether absurd."

2. *Was Israel as a nation an innocent sufferer?* The words in verse 8, "Stricken to death for my people's rebellion," make the application to Israel as the Servant untenable, since "my people's" clearly indicates Israel, and, if the Servant be the actual nation, how can he be stricken for Israel? In Isaiah 1:4, the prophet speaks of Israel as "a sinful nation, a people laden with iniquity, a seed of evildoers," while in chapter 42 he states that Israel's affliction is God's judgment for the nation's sins.

3. *Was Israel a voluntary sufferer?* Never did the Jews voluntarily go into captivity; each exile was the result of a humiliating national defeat.

4. *Was Israel an obedient, humble, and silent sufferer?* George Adam Smith has well observed: "Now silence under suffering is a strange thing in the Old Testament—a thing absolutely new. No other Old Testament personage could stay dumb under pain, but immediately broke into one of two voices—voice of

guilt, or voice of doubt. In the Old Testament the sufferer is always either confessing his guilt to God, or, when he feels no guilt, challenging God in argument."

No sooner was Israel released from Egyptian bondage than she rebelled against privation in the wilderness. The subjugation of Jerusalem by Titus in A.D. 70 was one of the most stubbornly contested sieges in all human history. At various times the Jewish people revolted against their Persian, Syrian, Roman, and Moslem oppressors.

5. *Has Israel suffered in love?* Since Israel's suffering was neither innocent, nor voluntary, nor silent, it consequently was not "suffering love."

6. *Was the suffering of Israel divinely ordained in love?* Israel's suffering is the consequence of her transgression, and not of a divine plan and divine love (Deut. 28:62-68; Isa. 40:2).

7. *Has Israel suffered for other nations?* Nowhere in the Old Testament, or in early rabbinic literature, is this question answered in the affirmative. Yet the idea of substitutionary suffering and atonement has a prominent place in the chapter, being expressed no less than 20 times in 8 out of 12 verses (vv. 4-8, 10-12).

8. *Have the sufferings of Israel brought redemption to the world?* The sin of man is too great, the holiness of God too sublime, for man to be able to redeem himself, far less others. Scripture nowhere teaches that Israel will be redeemed by her own suffering, far less that she will redeem other nations, and especially not that she will redeem them from the power of sin. Nor does it indicate that a few righteous individuals will redeem either Israel or other nations. Israel's sufferings not only failed to justify her oppressors but, as history well attests, led to their punishment. Nazi Germany is a case in point. Since Israel's sufferings have never been voluntary, they could have no intrinsic moral value and no redemptive power.

9. *Have the sufferings of Israel ended in death?* The Jewish people present a striking exception to the usual course of national development and decline. Every nation that played its role contemporaneously with Israel on the stage of Old Testament history has long since passed into oblivion. But the survival of the Jews is unique, defying fundamental laws observed in the history of nations. In spite of exile, dispersion, attempts at forcible assimilation, persecution—in spite of liberation and toleration, often more disintegrating than persecution—Israel still maintains her racial identity.

10. *Has Israel experienced a resurrection?* Since neither the ideal nor the historic Israel died, there was naturally no resurrection of the nation.

11. *Has Israel's suffering produced a moral transformation in the nations and caused them to break*

down in a confession of guilt? The history of the world answers this in the negative. Throughout the ages nations which oppressed Israel were never known to show the attitude expressed in the chapter where a prominent place is given to confession and repentance.

12. *Has the humiliation of Israel resulted in glorification?* Even if death could be taken as a figure for the exile, the restoration thereafter did not lift Israel from extreme humiliation to sublime exaltation. Neither did Israel win many followers among the nations. It must be noted that the missionary zeal of the Jewish people died out in the early years of the Christian era, when they no longer took an interest in winning converts among the Gentiles. The ancient Khazars, prominent among the secondary powers of the Byzantine state system, present an exception. When the Jews were expelled from Constantinople, they carried on missionary activity among them and succeeded in converting the Khazars to Judaism (c. 740).

For Israel to fit into the prophetic picture of a state of pre-eminence, "He is highly lifted up and greatly exalted. . . . Before him kings keep silence," three things must be true:

a. Israel must have made a conscious voluntary atonement—an atonement accepted by men as well as by God—bringing redemption to the world.

b. As a result of this atonement, "because his life he poured out unto death," Israel must have attained a position of great power and glory in the world.

c. Israel must have made intercession for the transgressors.

Not one of the three is true of Israel, either the real, spiritual, or the ideal.

The corporate theory, which identifies the Servant as Israel, while generally accepted by Judaism, has by no means excluded the individual theory.

Strong voices have been raised in support of the view that the Servant is the Messiah. As is evidenced from rabbinic literature, including the prayers of the synagogue, the Old Synagogue was aware of the fact that the prophet is speaking of a person of transcendent influence, who morally and spiritually ranks above any other character in the Old Testament, and it applied the passage to the Messiah.

August Wünsche, in his book *Die Leiden des Messias*, made a laborious compilation of extracts from old rabbinical writings from which the conclusion may be drawn that the conception of a suffering Messiah was by no means foreign to the Old Synagogue.

The renowned scholar Emil Schürer makes a similar inference:

It is indisputable that in the second century after Christ, at least in certain circles of Jewry, there was familiarity with the idea of a Messiah who was to suffer, even suffer vicariously, for human sin. The portrayal of Justin makes it sure that

Forgiveness: The Saving Grace

Could many marriages be saved if wedding vows were changed to "love, honor and *forgive*"? Learn, in this inspiring article in March Reader's Digest, how forgiveness works miracles . . . how the ability to forgive and the readiness to accept forgiveness can make your life happier and more productive.

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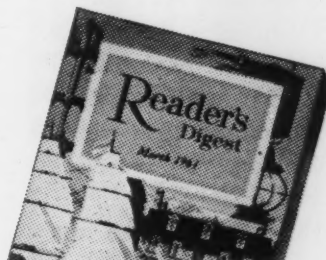
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Jewish scholars, through disputations with Christians, saw themselves forced to this concession. Thus an idea was applied to the Messiah which was familiar to rabbinic Judaism, that is, that the righteous man not only observes all the laws but through suffering also atones for sins that may have been committed, and that the surplus suffering of the righteous benefits others.

The *Targum Yonathan* (first century), a paraphrase of the prophets, recognized in Babylonia as early as the third century and generally acknowledged as ancient authority a century later, opens up the prophecy (Isa. 52:13–53:12) thus: "*Behold, my Servant, the Messiah, prospereth.*" It shows striking inconsistencies, no doubt, because of later emendations, in applying some portions of the passage—the glory—to the Messiah, and other portions—the suffering—to Israel, but nevertheless it leaves no doubt that the Messiah gives his life for the redemption of Israel.

Midrash Cohen, *Midrash Rabbah* of Rabbi Mosheh Haddarshan, and other midrashim identify the Servant as Messiah.

The Musaph service for the Day of Atonement contains a remarkable ancient prayer:

Messiah our Righteousness has departed from us. Horror has seized us; for there is none to justify us. He bears our sins and the yoke of our iniquities, and is pierced for our transgressions. He bears our guilt on his shoulders, that he may win forgiveness of our sins. He is wounded for our salvation. O, Eternal One, it is time that Thou shouldst create him anew! O, bring him up from the terrestrial sphere. Raise him up from the land of Seir, to assemble us on Mount Lebanon, a second time, by the power of Yinnon!

The celebrated Raymund Martin, in his work *Pugio Fidei* (c. 1278), made many compilations from old rabbinical manuscripts, now either no longer extant or transmitted to us in emended form, the accuracy of which such an authority as the late Professor E. B. Pusey of Oxford does not doubt, in which Isaiah 53 is applied to the Messiah.

Not only in the Old Synagogue but as late as the seventeenth century leading rabbis, in harmony with the Jewish liturgy, applied the chapter to the Messiah. Rabbi Naphtali Ben Asher Altschuler (late sixteenth and early seventeenth centuries) states: "I am surprised that Rashi and David Kimhi likewise have not, with the Targum, also applied them (vv. 52:13–53:12) to the Messiah."

The following is from the pen of Rabbi Altschuler's contemporary, Rabbi Mosheh Alshech, a disciple of the renowned Rabbi Joseph Caro, author of the *Shulhan 'Aruk*: "I may remark, then, that our rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King-Messiah, and we ourselves shall also adhere to the same view."

But who is this atoning Messiah of whom the

prophet is speaking? History knows of no one but Jesus of Nazareth who fulfilled all the predictions of Isaiah 53. Through him God revealed himself and entered the course of human history. Only he was good enough and great enough to effect the atonement for the whole world. Only as we recognize in the awe-inspiring delineation his features do the blurring contradictions vanish away. That the suffering Servant presents a perfect picture of Jesus the Messiah is substantiated by the following:

1. He was a historic person (Matt. 2:1).
2. He was an innocent sufferer (John 8:46).
3. He was a voluntary sufferer (John 10:17, 18).
4. He was an obedient, humble, and silent sufferer (Matt. 27:12, 14; Phil. 2:8; I Pet. 2:23).
5. His suffering was grounded in love. In Christ is manifested the redeeming and reconciling love of God (John 3:16), in which his atoning work was accomplished. Hence his words from the cross, "*Father forgive them; for they know not what they do*" (Luke 23:34).
6. His suffering was the result of a divine plan and fulfills the divine intentional will. God willed the redemption through Jesus Christ according to the eternal purpose of the *aeons* (Eph. 3:11). It is Christ who will bring this divine plan to its glorious consummation (Matt. 24:30, 31).
7. His suffering was vicarious (I Pet. 2:24).
8. His suffering was redemptive—a revelation of the arm of the Lord—that is, divine intervention in the course of history, leading to the justification of the evildoers from their iniquities (I Cor. 1:30; I Pet. 1:18, 19).
9. His suffering ended in death (Matt. 27:50).
10. His death gave way to resurrection (I Cor. 15:4).
11. The redemptive purpose of God, realized in the life, death, and resurrection of Christ, will be brought to full fruition at his second coming, when Israel's national confession and repentance will take place (Zech. 12:10; Rom. 11:25, 26).
12. He ascended to heaven and is now highly exalted, sitting at the right hand of God (John 1:51; Phil. 2:9-11).

Modern scholarship advocates the *composite view* which regards the Servant simultaneously as Israel and Jesus Christ. This is a mixture of error and truth. The New Testament clearly applies Isaiah 53 to Jesus Christ (Matt. 8:17; Mark 15:28; Luke 22:37; John 12:37, 38; Acts 8:32, 33, 35; Heb. 9:28; I Pet. 2:22-25). Truly the Servant is *Jesus Christ, and he alone*, who suffered and died, and then rose triumphantly to take his exalted place at the right hand of God, as Isaiah predicted:

Behold, my servant prospereth;

He is highly lifted up and greatly exalted. END

The Gospel of Jesus Christ

THE PREACHER:

Wayne E. Ward



Since 1953, when he completed doctoral studies there, Wayne E. Ward has been Associate Professor of Theology in Southern Baptist Theological Seminary, Louisville. Born in Piggott, Arkansas, in 1921, he was licensed to preach in 1941 and ordained the following year. From 1943-46, as air navigator with the United States Air Transport Service, Lt. (j.g.), he flew hospital and air rescue planes in the Pacific Area from the West Coast through Hawaii and Guam to Japan. He holds the A.B. degree from Ouachita College and the B.D. and Th.D. from Southern Baptist Theological Seminary, Fort Worth, Texas.

THE TEXT:

Mark 1:1-3, 14-15

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before my face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight—" . . .

Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (RSV).

THE COMMENT:

The homiletician nominating Dr. Ward's sermon as representative of Southern Baptist preaching is Dr. H. C. Brown Jr., of Southwestern Baptist Theological Seminary, whose evaluative comment appears on page 15 of this issue.

That's what I call really preaching the Gospel!" Amid such comments and a chorus of "Amen's," a renowned preacher concluded a conference address and had taken his seat. His eloquent and forceful attack upon sin in high places and low was, doubtless, a much needed and effective indictment of wrongdoing, and was, for the most part, true to the facts. Yet, though it was received as a glowing example of gospel preaching, it never touched one tiny note of the Gospel! How can men who are "called to preach the Gospel" be so careless about what the Gospel is? Surely our time would be well spent if we went back to the "beginning of the Gospel" and learned something about it from the One who brought it to us.

One of the most beautiful words in the English language is the word "gospel." It comes from an Anglo-Saxon root meaning "God's story" and serves as an effective translation of the New Testament word for "good news"—the good news of the saving work of God which culminated in the cross and resurrection of Christ. From the Greek word for "gospel" we get the words "evangel" and "evangelist," terms which denote the thrilling story of God's redemptive love, in which he took upon himself our humanity and bore our sins on Calvary's Cross. Many Christians refer to themselves as "evangelicals," because they consider it their highest calling to proclaim to a lost world the good news of salvation in Jesus Christ.

Yet, as often happens, a word that is so well known is almost never really understood. Its very familiarity breeds careless ignorance of its meaning. Could any-

thing be more unfortunate than the loss or impairment of the true meaning of the greatest news in all human history, simply because it was buried under a commonplace term? Would not this indeed violate the commandment: "Thou shalt not take the name of the Lord thy God in vain" (Exod. 20:7)? If God's act in Jesus Christ is the greatest event in all history, if we rightly divide our calendar in such a way as to make this the central point in time, it should be worth spending the time necessary to strip away the crust of the commonplace and seek to penetrate the inner meaning of the Christ-event. What is the Gospel by which Christians have always lived?

INCARNATION

The heart of the Gospel is found in a straw-filled manger. The Gospel is the good news that a baby was born in Bethlehem long ago. Perhaps someone is saying, "News, indeed! We have heard this all our lives; we sing about that old story every Christmas." Yet, this is the most earth-shaking, incredible news that has ever come to the ears of men; and it is always news. Earth has certainly had one "visitor from outer space." But we have heard it until we no longer listen to its meaning. We are so sure we know this story that we do not ask what God is trying to say to us. If once this good news could break in upon us as it did upon the shepherds, if once the angel song could come down out of the Christmas sky and strike the lost chord in our hearts, its message would overwhelm us. What does the coming of this baby mean? It means no less than

this: that the living God who made this universe, who put the stars in their places, who "pushed the mountains up and hollowed the valleys out" (from "Creation" in James Weldon Johnson's *God's Trombones*), who made your life and holds it in his hand—this living God came down to earth, took upon himself human flesh, cradled by the lowly Virgin of Galilee, became bone of our bone and flesh of our flesh. Forevermore, lost humanity can hear the most glorious news which ever reached earth's ears: Our God has come to us, to live with us, to share our human plight, to fight our tempter, to bear with us our burdens. He is not far away, a God transcendent, untouchable! He has drawn near in Jesus Christ for "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

This is the most overwhelming good news lost sinners ever heard. We do not walk this rocky road alone; there are the footprints of Jesus, going on before, men of every religion, and men of no religion, are, in the depths of their being, waiting for this gospel word.

One small group of Christians will never forget the earnest young Moslem guide who displayed the glories of the Citadel of Saladin in Cairo, Egypt, and revealed a justifiable pride in the simple beauty of the ancient mosques. On every side were helpless supplicants, calling upon a God who was always far away, who could never be "touched with a feeling of their infirmities." Allah was the unmoved, distant deity—Mohammed, his somewhat unaccountable prophet. But the young Moslem beamed, "We all seek the same God. You Christians may call him God; we call him Allah. You follow his prophet Jesus, we follow his prophet Mohammed. Does it not all come to the same thing?" But one Christian in that group could not let this pass unchallenged: "No, Abou, you have misunderstood us Christians; we do not follow Jesus simply as a prophet. We believe *Allah himself came down!* We believe God came to this earth as a man among men: He lived, he died, he rose again—and *Jesus of Nazareth is his name!*" To this devout Moslem it was blasphemy. "Allah come down?" What sacrilege! And yet this wonder-working message wrestled with his mind and heart. What a glorious, incredible thought! Because man could not climb the long road to a holy God in a far-away heaven, the God of love came down to man. In such a gracious act there was hope—even for the guilty sinner. Later that evening Abou came to say, "Yes, Professor, I have checked on you. Other Christians do believe what you said. It is surely the most wonderful thought that ever came to me. If only it could be true!"

With what soul-searching wonder this devout Moslem heard the thrilling news of the Incarnation, for the first time; with what carelessness some Christians leave this good news untold, unsung, unheard.

ATONEMENT

Furthermore, the Gospel is the good news that on the hill called Calvary, *God was in Christ pouring out his life for the sins of the world.* He bore our sins in his own body on the old rugged cross. How can sinful men be unmoved by such news as this? Estranged from God, rebellious in sin, men would not come in order that they might have life. But God came to men, and he who knew no sin was "made to be sin" for us. We like sheep had strayed from the fold of God, but the Good Shepherd came out into the wilderness of sin and gave his life for the sheep. At the crossroads of the world stands Calvary. It represents the highest point of man's prideful rebellion, because God, in coming to man in righteous love, was by man rejected, beaten, and pilloried there. The Cross marks also the depth of the divine humiliation: To this unthinkable shame he would come, in the love that would not let men go. Who can stand before this Cross unmoved or feel self-righteous in this place?

When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss
And pour contempt on all my pride!

In one of the great Southern cities, an all-Negro cast of players once enacted its own free version of "Green Pastures." To some Christians sitting there, the careless language and the unorthodox portrayals, such as "de Lawd" with the long black "seegar" puffing smoke rings around his head, bordered on the sacrilegious. But near the last scene of the play, a bolt of heavenly light broke through. The Lord was sitting on his great white throne, high and lifted up. Before him marched a blustering angel, up and down the golden balcony of heaven; in his hands was a silver trumpet with a golden bell! Now and then, impatient Gabriel would lean far out over the golden balustrade pleading, "Lawd, let me blow this here trumpet! Look at them poor, mizzable sinners, a-fightin', and a-killin'—Lawd, they's in an awful shape. Let me blow one toot on this horn and wind up the whole shebang." But the Lord protested, "Hold on, Gabriel: de Lawd am thinkin'. Do you reckon all that suffering down there might jus' mean de Lawd himself gotta get down there an' suffer, too?" In shocked disbelief Gabriel remonstrates, "Lawd, you suffer? Why, Lawd, you ain't no mizzable sinner; you is the King of the whole creation."

And then it happened! Blinding streaks of lightning flashed, and thunder rolled across the scene. Slowly darkness fell over the shuddering earth. Far in the distance "the shadow of a cross arose, upon a lonely hill." Above the muffled roaring of a crowd and the whistling of the wind came one piercing woman's cry: "Oh, Lawdy, look at 'em! Look at 'em nail him to dat

cross!" Back to the center of the scene came one light to play upon the face of "de Lawd" upon the throne. Gone was the golden crown and, in its place—a crown of thorns! Down the agonized face came the livid streams of his own blood. His lips moved: "Yes, Gabriel, that's jus' what it means. It means de Lawd himself gonna suffer *most* of all!"

God is the greatest sufferer! God was in Christ, bearing your sins, and mine, on that old rugged cross. Did ever burdened sinners hear such news as this?

RESURRECTION

But no presentation of the Gospel would be complete without the greatest victory of all. The preaching of the early Church does not leave the Saviour on the Cross.

The supreme note of the Gospel is the glorious news that on that third morning after Calvary *there was in Joseph's garden an empty tomb!* Let all heaven and earth join in this greatest song of triumph: "He is not here: He is risen!"

Every grave this world has ever seen was filled, or just about to be, with the body of a mortal—a loved one, a friend. Every pastor knows that this world is one big graveyard. As he winds his way, day by day and week by week, to the last resting place of a church member, a friend, he ponders the grim fact of suffering and death—the lot of every man, great or small. At long

last, each must come to this—this grave which is so final. But the good news of Easter rings with the assurance that *one* grave is *empty*. One grave could not hold its prey! Death itself was dealt a fatal blow that Easter morning: because He lives, we shall live also. Did ever a weary and dying world hear such news as this?

The Resurrection is God's glorious vindication of the ministry, the life and death of his Son. We know that God is truly "well-pleased" with his Son because through the Resurrection he is exalted and given the "name which is above every name." This is the life upon which sin and death can make no claim—this is truly *eternal* life. Who is the man that would hesitate to give everything for such a life as this? And yet men stumble on through sin toward death—as if such news had never come. Have they never heard? Can it be that they do not understand what this news means? Are they afraid to believe it — this mind-staggering news? Do they need more proof than his insistent knock at their heart's door, and his words "I am the way, the truth, and the life"?

When a young couple moved into an old tenant house on my church field, I went to invite them to church. In answer to my knock, as little feet came running toward the door, the mother called out from the kitchen, "Jimmy, come back from that door! Don't you touch that door!" Not often do I pray for little boys

COMMENT ON THE SERMON

The sermon "The Gospel of Jesus Christ" was nominated for CHRISTIANITY TODAY's Select Sermon Series by Dr. H. C. Brown Jr., Professor of Preaching in Southwestern Baptist Theological Seminary. Dr. Brown's overcomment follows:

This sermon by Dr. Wayne E. Ward is representative of Southern Baptist preaching at its best. It demonstrates a quality, tone, and spirit which Southern Baptist preachers desire to have and strive to attain.

"The Gospel of Jesus Christ" possesses deep evangelical loyalties. It is the story of a miraculous birth, a tragic Friday afternoon, a gloomy Sabbath, and a glorious Sunday morning. Certainly this theme is one of the centralities. As the late W. E. Sangster reminds us, the preacher who would have power in preaching must deal with the vital themes of our faith. This sermon does. The message will indeed "make a difference" to the one who hears. It is the "good news."

The message has heart power. It is warm in spirit, dynamic in impact, and forceful in meaning. It meets the people's constant demand that the minister preach with feeling, with unction, with warmth—with *heart power*. Although the best sermon is often flat and insipid when reduced to black marks on a barren piece of white paper, this is not true of "The Gospel of Jesus Christ." The warmth of the written message is evident in spite of the fact that paper is usually a "poor conductor" of thought and feeling.

Moreover, this message demonstrates a reverent respect for Scripture. While not an expository sermon in the usual

meaning of the term, it is a biblical sermon. Its spirit, outlook, perspective, and theme are biblical. The text and the Scriptures used for supportive and illustrative material are accurately used.

Again, this message has burning relevance to our day. The theme is theologically current and homiletically and evangelistically practical. The sermon expresses both the theological and the practical with valid intellectual coloring.

Again, this message is honest. No exaggerated claim, no false perspective, no hyper-emotional outburst, no easy plan of salvation, and no irrelevant theological discussion are made. The presentation is fair, balanced, and objective.

Finally, the message demonstrates effective homiletical style. It scores high on the three stern tests of good style: clarity, attractiveness, and force. It is well written, well illustrated, and well documented. It is a sermon, not a lecture. It has oratorical qualities appropriate for the pulpit without sacrificing didactic content and qualities. In short, it is a true sermon.

Upon first glance at the subject and major divisions, one feels: "I have read all this before." Wait! Read on! Yes, you have heard all this before, but not exactly like this. Notice the fresh way in which the sentences are written. Notice how aptly the illustrations illuminate thought. Notice how warm is the feeling of the preacher. Notice how your heart burns "to tell" others about the Gospel—the "good news" about Jesus Christ!

H.C.B.

to disobey their parents, but this morning I slipped. I found myself praying, "Lord, let this boy open this door; I need to talk to these people. They need Jesus, and they need the church." I was counting on the prayer, and a little boy's curiosity, and, sure enough, in a flash he grabbed the door and swung it open.

"Hi, Mister," he said, with a smile that would melt an iceberg.

"Hi, Jimmy," I responded to his expansive greeting. "I'm the Baptist preacher at the red-brick church up the road. We want you to come with the other boys and girls and hear stories and sing songs about Jesus."

"You're the *what*?"

"I'm the preacher." Imagine my shock when he turned around abruptly and called back to the kitchen, "Mommy, what's a *preacher*? There's one at the door."

Mommy and Daddy never came. But five-year-old Jimmy was there almost every Sunday that fall—and always smiling. The Sunday before Christmas he did not come. Two days before Christmas, about five o'clock in the morning, the phone rang: "Hurry, preacher, to the hospital!" There I found (in the oxygen tent) Jimmy, slipping away. Before it was discovered, pneumonia had done its deadly work. And

the doctor was lamenting, "If only you had brought him a little sooner."

There was snow on the hillsides that Christmas Eve as we laid the little body to rest. When we returned to that humble home, I remember seeing the calendar behind the kitchen stove with the red letters "Dec. 25th," mocking the box of toys in the corner—toys which Santa had already brought for a little boy who would not be there to play with them. Have you ever gone home with such hopeless sorrow as this? I knew that Christmas could not come to that home, that year. But would it ever come? I knelt on the kitchen floor and prayed about the babe of Bethlehem.

It was the month of April when, one Sunday, the father and mother came down the aisle to give their lives to the risen Lord! By their request I baptized them in a river—in a beautiful setting of trees and sparkling cold water. Their baptism witnessed to their faith in the crucified, buried, and risen Saviour. We came back to kneel by a little grave now turning green in the springtime and thanked God for the Resurrection!

This is the Gospel: a Manger, a Cross, and an Empty Tomb! God's good news! How can we rest until we have told this glorious news to every person on earth?

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EUTYCHUS and his kin

EARS TO HEAR

Your magazine's interest in evangelical preaching is most commendable, but when are you going to have a series on evangelical *listening*? For a starter you might ask each of your chosen preachers to select his most effective listener (not counting his wife). Those outstanding evangelical listeners might then write up last Sunday's sermon as they heard it, or, better yet, tell us what they did about it.

Preaching may have fallen on evil days, but it is semi-millennial when compared to listening. Why are there no audiophiles at sermon time? Churches are wired for sound, but so are the listeners: they have an ingenious short-circuit that channels the word in one ear and out the other. To evaluate the G.H.Q. (genuine hearing quotient) in your church, ask your preacher to apply the Eutychus Test. This is done by inserting smoothly in the sermon three test phrases such as "Beware the jabberwock, my friends." Posted observers then number the heads or eyebrows that come up. (This test may be inconclusive if the observers miss the key words.)

This problem concerns me. I have never fallen from a window sill in church, but it's been a near thing from many a pew. What will help me to wake up and listen? Should the preacher punctuate his points with the ringing of a liturgical bell? Could I sip unobtrusively from a thermos of coffee?

At Pastor Peterson's suggestion, I am now reading *Are You Listening?* by Ralph Nichols and Leonard Stevens. This book is for men only. It quotes damaging statistics to show that 95 out of 100 men are better listeners than women and that grown-ups listen less than children. It also explains that, since we think faster than anyone can talk, one real problem in listening is what to do with our spare time. You can't slow the hare of thought to the tortoise-pace of speech. But good listeners keep the hare awake, out of the woods, and in the race by making sprints of anticipation, review, and reflective encirclement.

The pastor says that we are hard of hearing in church because we are hard

of heart. There is no hearing aid to substitute for the Holy Spirit. But he also warns that hearing takes work as well as prayer. No activity is more profitable for that hare-brain than running circles of reflection, soul-searching, and praise around a biblical sermon.

EUTYCHUS

CATACLYSM IMPENDING

I FEEL THAT WE CHURCHMEN ARE FACING A DILEMMA. IF WE CHRISTIANS CONTINUE TO IGNORE THE TEN COMMANDMENTS AND THE SERMON ON THE MOUNT THE UNITED STATES MAY SUFFER FROM A SOCIAL REVOLUTION BACKED BY RUSSIANS. . . . ON THE OTHER HAND IF WE FOLLOW JESUS' TEACHINGS THE GREAT MAJORITY OF US BUSINESSMEN TOGETHER WITH THOSE LIVING ON DIVIDENDS AND INTEREST WOULD BE FORCED TO A LOW STANDARD OF LIVING. EVERY 250 YEARS THERE HAS COME A PERIOD OF READJUSTMENT WHEN THOSE WHO HAVE ARE FORCED TO GIVE UP SOME OF OUR SPECIAL PRIVILEGES TO THOSE WHO HAVE NONE. I FEEL THAT WE ARE NOW APPROACHING ONE OF THESE GREAT SOCIAL REVOLUTIONS.

LAKE WALES, FLA. ROGER W. BABSON

● Distinguished economist Roger W. Babson seems to us right in pronouncing the Christian ethic (vitalized by spiritual regeneration, we would stress) the only real alternative to the Russian revolution. What Christianity needs is more than ecumenical consolidation-in-retreat; it needs a spiritual counteroffensive alive with the supernatural initiative and spontaneous virtue of the apostolic age. Victims of Communism's disregard of property rights, who lose their property involuntarily, some day will sense that profound judgment is now also being passed on many professing Christians. Rightly emphasizing human rights (including property rights), the Christian community tends to neglect voluntary stewardship, and gives more ground to secular materialism than to Christ and his cause.—Ed.

CHRISTIAN HEALING

I have read William Henry Anderson's article, "Sacramental Healing" (January 30 issue) and am convinced that Dr.

Anderson "has a bear by the tail." However I am of the opinion that his idea has marvelous promise.

The Methodist Church REX D. KELLY
Basehor, Kans.

The statement that "Some ministers of the Episcopal Church . . . have adopted anointing . . ." is inaccurate in that ministers is a generic term including deacons, who are clergy but who are not privileged to administer this sacrament. Only bishops or priests may anoint. Second, to state that some have adopted this practice is misleading since it is not a question of individual clergy adopting the practice, but rather administering what is provided in the Book of Common Prayer.

CHARLES I. KRATZ, JR.
St. Margaret's Episcopal Church
Baltimore, Md.

That this constitutes a "substitute for the Roman sacrament of unction" is quite in error. The Roman sacrament is termed *extreme unction*. Rather than a ministry for healing, it is a rite for those in immediate danger of death. You will note that this is not the spirit in which St. James commends the practice. Further you observe that this is "faith healing." In part this is true. The efficacy of this rite is not *solely* dependent on the recipients' faith: otherwise we should not require the attendance of presbyters, vocal prayer, oil, or laying on of hands. The very performance of the rite is calculated to strengthen faith.

EDMUND W. OLIFIERS, JR.
St. Boniface's Episcopal Church
Lindenhurst, N. Y.

We do not see today, as far as I can find out, any healings such as our Lord carried out in the days of His flesh.

ARTHUR C. HILL, M.D.
Sherbrooke, Que.

STRIKES AT THE CORE

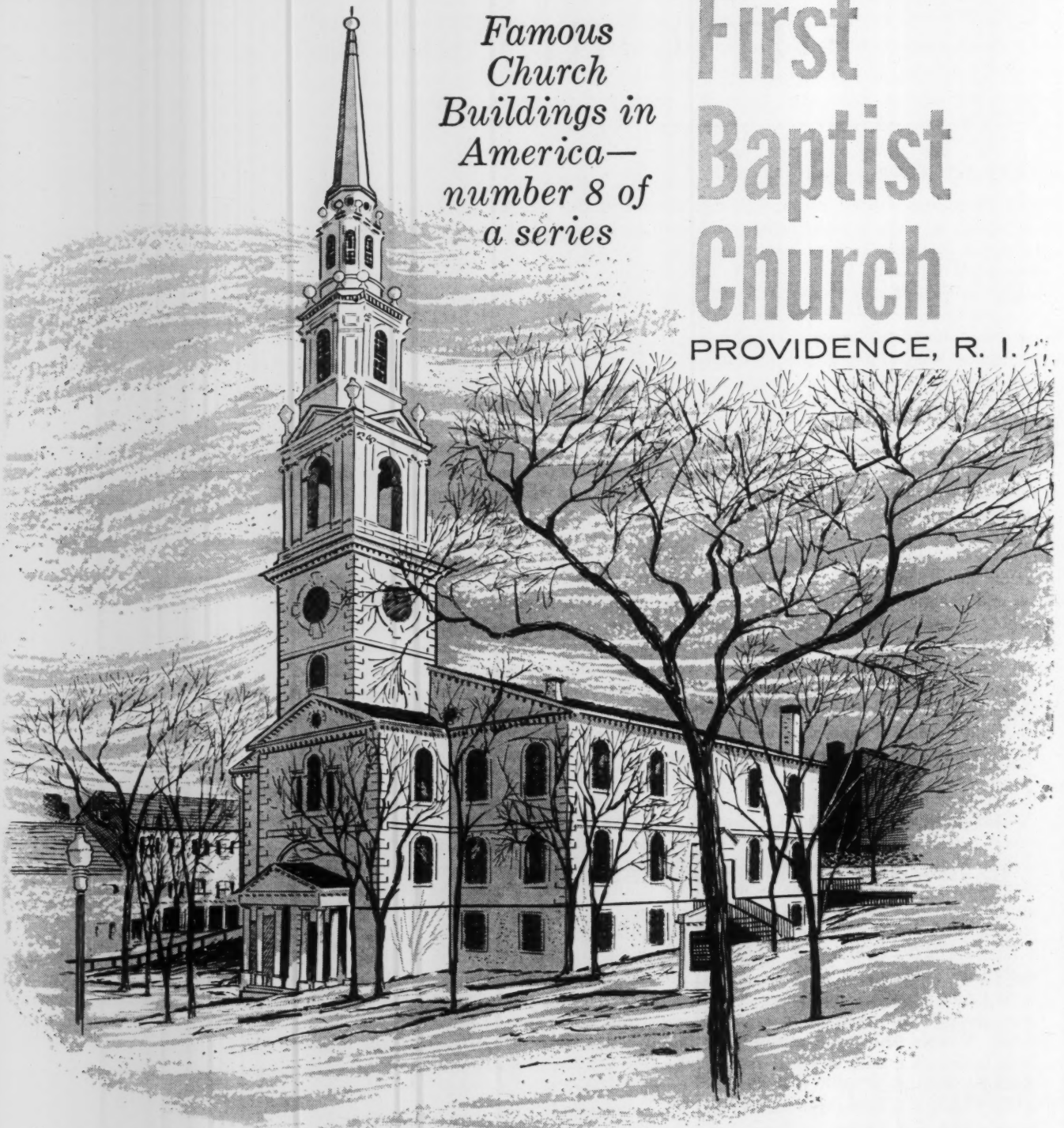
Of especial value is your editorial "The Predicament of Modern Theology" (Jan. 16 issue) which strikes at the core of the problem of modern liberalism.

J. THEODORE MUELLER
Concordia Seminary
St. Louis, Mo.

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Your editorial . . . states that Protestantism must return to Christ and Scripture. Yet your insert on the following page says: "The invisible God truly became incarnate in Jesus of Nazareth," although scripture everywhere states plainly that: "No man has seen God at any time; [the only begotten Son, which is in the bosom of the Father, he hath declared him]." E. A. GOODE
Vancouver, British Columbia

Is it not possible that some varying theological viewpoints may have some merit, and enter into a meaningful dialogue with them?

First Presbyterian EUGENE H. TENNIS
Hector, N. Y.

Only the Episcopate speaking the mind of the whole Church through ecumenical council will preserve the wholeness of the Faith once delivered to the Saints and save us from the "sad predicament of modern theology" which you have so ably depicted.

St. James Church T. A. HEERS
Texarkana, Tex.

I felt a lift for the convictions that are based on God's Word. . . .

Unity is good. We are unified if we proclaim the incarnate Word from the inscriptured Word. I belong to a denomination that has gone head over heels for ecumenicity. We may as well say we have been absorbed by the Methodists. It's not formal, but it's so cut and dried that it's negativism in our ranks to talk against it. A few young ministers of the E. U. B. church, educated in a seminary that left the faith years ago, were warned that to be negative about everything (everything means Methodist merger and the National Council of Churches) will be dangerous—and by no less than one of our Bishops. But is it negative to obey God rather than men? . . . I believe that our basis for union is in honoring Christ with a more evangelical message to this lost world, but all I see is merger merely to attain status. We are told the benefits are better pensions, bigger churches, but as well, and this they won't tell us, there are more ecclesiastical powers to which to bow.

CLIFFORD M. BERGLAND
Evangelical United Brethren Church
Reville, S. Dak.

REJOINDER TO REJOINDER

Walter F. Martin (Dec. 19 issue) stated that the Seventh-day Adventist (SDA) Church came "in the wake of the Millerite Movement," and added: "When [William] Miller's calculation [as to the

end of the world] was proved false, after a second guess, October 22, 1844, he manfully admitted his error and dissociated himself from the movement." The context makes clear that the Millerite Movement, of course, is meant. From this Martin goes on to discuss SDA's. You published (Jan. 30 issue) my documented letter that revealed that Miller did *not* dissociate himself from "the movement," with all the unfavorable implications for SDA's that obviously reside in the claimed dissociation.

To my letter you appended Martin's reply. He begins: "F. D. Nichol attempts to evade the issue under discussion, namely William Miller's repudiation of the 'new' views of those who became the founders of the Seventh-day Adventists." But the "issue" discussed by Martin in the opening paragraphs of his Dec. 19 article, was Miller's alleged dissociation from "the movement." Let us stay by the point I raised. Why evade it? Martin irrelevantly quotes LeRoy E. Froom, SDA writer of standing, as though Froom were with him on this item of Miller versus SDA teachings, and against me. But see Froom's comment below.

SDA writers have *always* said that Miller opposed our distinctive theology. There is therefore no "issue" here for me to attempt to "evade." I stated that I was confining my comments to a "grievous historical error," namely, that Miller "dissociated himself from the [Millerite] Movement." In addition to the historical evidence I presented . . . let me add: All church historians agree that the true continuation of the Millerite Movement, after Oct. 22, 1844, consisted of those who subscribed to the Albany Conference, convened April 29, 1845, which the principle Millerite leaders attended. To the views of this Conference, with its appeal to unity, Miller heartily subscribed, and died in 1849 within the circle of the Movement. Not Miller, but those who were soon to become founders of the SDA Church, "dissociated" from the Movement after Oct. 22, 1844. They were *not even present* at the Albany Conference.

Naturally I take exception to the charge of evasion—anyone would. But why should I be charged with evading "the issue" . . . when I addressed myself *directly* to the very first issue he created in his article, and stated the reason why I confined myself to it? It's a bit startling to be charged at this late date with evading something no Adventist writer has ever even desired to evade, Miller's relation to SDA's. Did Miller, or did



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There usually isn't very much to go around. Small salaries are stretched to the limit caring for the everyday necessities. The first thing to suffer at budget-cutting time is personal savings.

But a savings plan intended to pay for some specific thing, such as a retirement income, must grow by regular contribution. It cannot be cut. Here, one of the more seldom mentioned benefits of life insurance can help you. It provides a regular bill that *must be paid*—a quarterly reminder that it's time to save and build for the future. And at the same time, you provide protection for your family.

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he not, dissociate himself from the Mil-
lenerite Movement? There seems to be
evasion on this point, but not by me!
Review and Herald F. D. NICHOL
Takoma Park, D. C. Editor

To the foregoing by F. D. Nichol I sub-
scribe unqualifiedly. I can not under-
stand why Mr. Martin seeks to set me
against Mr. Nichol—thus attempting to
create an "issue" that has no foundation
in fact. Nichol and I are in complete
agreement.

Takoma Park, D. C. LeROY E. FROOM

TO STRETCH THE SINEWS

I have received CHRISTIANITY TODAY for
several years, and my interest in it in-
creases each issue. You are to be com-
mended for attempting to stretch the sin-
ews and tissues of your readers' minds
with the series on Basic Christian Doc-
trines.

JOHN LEWIS GILMORE
Miner Congregational Church
Wilkes-Barre, Pa.

I believe your efforts will provide one
of the important links in the revival of
orthodoxy among American Protestants.
USAF DONALD D. HEACOCK
Hampton, Va. Chaplain

NEW ERA FOR THE BRAVE

Recently while at lunch with an old
seminary classmate of mine, Soff O.
Klees, our minds turned to things past
and present, such as who would take
care of the tip. Talk turned to another
classmate, R. Garland Chatham, whom
we knew as Rufe, now second vice-presi-
dent in charge of program in his organi-
zation, with office located in the new
church bureau building in upper Man-
hattan.

Klees, an astute observer, told of his
recent visit with Chatham and because
it bears somewhat on current religious
topics I shall try to repeat the whole
incident.

After finding his way to Chatham's
inner office and after the usual greetings,
talk turned most naturally to the recent
proposals for church mergers, which, in-
cidentally might affect Chatham most in-
timately. I shall let Klees take over as
Chatham replies:

"These proposals, coming from such
church statesmen, cannot be ignored. On
the other hand, there are some very im-
portant factors. . . ."

I interrupted. "What do you think of
Dr. Ryke's proposal for bishops in the
new setup? Even with his suggestion
that their annuity payments after retire-
ment be based on the salaries of the

lowest paid ten percent of the clergy?"

"The suggestion reminds me of the
original meaning of the word bishop—
servant, or was it *inspector*? It's asking
a lot of a man to cut his annuity funds
into one-quarter of what they were. But
if you only knew a few of the bishops
as I do, you wouldn't be surprised to
know that Dr. Ryke's proposal on this
point actually came from them."

"This isn't for quotation, Rufe, but
is it true that in the new proposed setup
all the denominational brass now hold-
ing office would resign and take rural
pastorates and foreign mission posts so
that the new church could start off with
a clean slate minus any juggling or jeal-
ousy? This is just a rumor. Or is it?"

Rufe took a long look through the
huge window overlooking the Hudson.
He replied. "Yes, it is true, Soff, but
it's not for release yet. I'm glad you
mentioned it. And it just goes to show
what men will do when they are on fire
for something. In a way it reminds me
of the early church, the first century
Christians. What's that verse—in honor
preferring one another?"

"You don't have to answer this one,
Rufe, but in the new united church is it
really true that there are plans for a
single, sliding salary scale for pastors,
with all salary checks mailed monthly
from headquarters?"

Rufe glanced about for hidden mikes.
Not for nothing have New York reporters
been called the most aggressive in the
world. He cleared his throat.

"I can tell you this, Soff, but don't
quote me. In fact, don't mention it out-
side this room. Yes, it is true. And it
indicates to me, at least, the quality of
men we have in our larger churches.
There will be no such thing as 'local sal-
aries' any more. All monies, previously
paid out for this purpose will be sent by
local church treasurers to headquarters,
along with funeral, wedding, and other
pastoral fees. Royalties from articles and
books will be sent in by the pastor him-
self. Then the whole pie will be divided
by a certain formula—living costs in the
various areas, number of children, chil-
dren in college, and so forth. In other
words, the same kind of arrangement,
more or less, that our foreign missionaries
have worked under for more than a hun-
dred years, and you can't say there's a
more dedicated group in the world. Best
of all, the suggestion for this plan came
in a petition from some of the better
paid men right here in the metropolitan
area."

"I don't get it, Rufe, robbing the rich
to pay the poor, or in some cases, rob-

bing the industrious to reward the lazy."

"Not at all, Soff. It might, on the
other hand, be called a belated, two
thousand years belated, attempt to prac-
tice the New Testament aim of sharing
equally."

"Still, when a man's worked hard,
and all. . . ."

"So what? Don't most ministers work
hard? And you know yourself that no-
body has a harder job than the pastor of
a four point charge out in Podunk Cen-
ter."

He had me there.

"True, but just one more thing. . . ."

Rufe's ever so sly glance at his desk
clock indicated another appointment
coming up. "What's that, Soff?"

"I just can't go for one feature of the
Ryke's proposal. I understand that in
the new structure no man will be in an
executive position of any kind, presby-
tery, conference, diocese, or national
office, for more than six years. It seems
like an awful waste—just as a man's
getting oriented, so to speak, and really
effective in his job, to shove him out
again on his own—bishops, superintend-
ents, and all."

"Waste? Not at all. On the contrary,
it's saving our best men for longer serv-
ice. Soff, nobody knows the strain some
of these guys are under. Their work
puts them through the wringer. No-
body will welcome the change more than
they will. As a matter of fact, and you
can quote me on this—this suggestion
came from a self-appointed committee of
bishops and superintendents who call
themselves 'Longer Life for Con-
nectional Workers, Inc.' You can imagine
the rumpus this thing will cause when
it hits the floor—the idea of the church's
most valuable men actually being shoved
back into the pastorate. Yet, I think
these fellows will push it through.
They're determined. But you ought to
hear of some of the other proposals."

"Radical?"

"That's not the word. Way out, man,
way out. But they'll be released within
a short time." He glanced at his watch.

"I've got to go, Rufe." We parted.

Here Soff stopped.

As we went out the front door of the
restaurant much of my previous reserva-
tion about current ecumenical proposals
seemed almost irrelevant. Plans like
these do give one hope and should be
shared. Which proves that things will be
different when men want them to be.
The Church's future looks brighter to
me now.

GRAHAM R. HODGES
Emmanuel Congregational Church
Watertown, N. Y.

A LAYMAN and his Faith

I SAY IT NOW

IN ONE SENSE this is a "last will and testament." In another it is a letter to old friends, acquaintances, and to thousands of others it shall never be my privilege to meet.

This is written in an effort to make up for the multiplied times I should have spoken a good word for my Lord and failed to do so.

It is written because of an impelling desire to share with others some of the blessings which God in his goodness has poured out on me through His Son—blessings that are current and that will last through eternity.

¶ "But What Is the Hurry?" you ask. The hurry is that this is the most important thing I can ever say to you.

Because, in my frequent contacts with you where banter, trivialities, or idle chatter have been the usual thing, I have failed to mention the most important subject in all the world.

Although I may never have shown it as I should, I love you as a friend of long standing, or as a casual acquaintance, or as one of millions I have never met but for whom I have a genuine concern.

Where personal friends are concerned, I have so often hidden the Christ who means everything behind my own facade of pride, selfishness, and trying to "sell" myself instead of the One who is my Saviour.

And because I have done this, you have seen a sinner (saved by grace—yes, but nonetheless a sinner) who should have led you to see Him, the sinless One.

I say this now because you may at times have imagined you saw in me some measure of "goodness" when as a matter of fact that goodness was, in God's sight, nothing but "filthy rags." Anything which is truly good and right is the radiant goodness of my Lord which he gives to his own and for which all of the glory and honor are his own.

The prophet Isaiah speaks to the veneer of "goodness" in these words: "But we are all as an unclean thing, and our righteousnesses are as filthy rags."

I am writing to you because in my own heart I know there have been times when I have tried to steal God's glory and in so doing have denied and dishonored him. Our Lord has warned us about this: "Let your light so shine be-

fore men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

In our contacts we have seen each other, but I want you to see God as revealed in His Son. How fatal it is if we fail to appreciate this fact—"I am the Lord, and there is no other, beside me there is no God."

I write this now because sooner or later I will die and then it will be too late for me to bring these things to your attention. Others may do so but I will have failed in my duty and privilege of witnessing for my Lord.

I also write this because for me there is no fear of death. I *know* that through the love, mercy, and grace of Christ who died for my sins, cleansing me by his life's blood, and rising again from the dead for my justification, I am thereby saved to live with him for all eternity.

The Bible is full of words of promise and assurance, none more familiar than the words of John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I *know* I am included in the "whosoever," that I believe in him and that as a result I *have* eternal life.

And I write this because I want you to have this same hope, peace, and assurance in your heart, and you may have these through a simple act of faith—accepting what Christ has done for you.

¶ God's way of salvation is so vital to know.

For all men—yes, you too—are sinners in the sight of God, sinners by birth, by choice, and by practice. The fact that "all have sinned and come short of the glory of God" (Rom. 3:23) is just as inclusive and real as is God's offer of forgiveness and salvation to all who will believe.

Again, whether you or I like the idea or not, the consequences of sin are death—eternal death with separation from God—because God is holiness personified and it is impossible for anything sinful to come into his presence. "The wages of sin is death," and these wages are always paid.

But there is a glorious alternative to death, and that is eternal life. The same Bible verse which tells us that the wages of sin is death goes on to say, "but the

gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

This alternative, eternal life instead of eternal death is based upon the love of God. He knows our sinfulness and its consequences, *and he did something about it* (John 3:16).

Fortunately for us, God has not told us to *do* something to save ourselves; he has told us to *believe* what he has done for us. "Not by works of righteousness which we have done, but according to his mercy he saved us," and, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God," remind us that salvation is not a matter of human merit but of humble believing.

The Apostle Paul and his companion were asked by the frightened Philippian jailor, "Sirs, what must I do to be saved?" And their answer was not that he should go out and start leading a good life, important as moral rectitude is. Rather their reply to him was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

How was this accomplished? When Christ the eternal Son of God died on the Cross, he made a perfect atonement for sin. The holiness, righteousness, justice, love, and mercy of God were vindicated and revealed. We cannot explain all that took place, nor can we understand all of its implications; but this we can know and believe—Christ died for our sins, in our place, and opened the way for us into God's holy presence. If only the death of the Son of God could solve the sin problem, how great then was that problem!

¶ All of this is background for my telling you the *effect* of knowing Christ as my Saviour.

I have peace in my heart—peace with God and the peace of God.

Fear of death is gone for death will be nothing but a transition into his glorious presence.

Faith in Christ brings assurance, confidence and hope. In my soul there is the witness that it is true. With the Apostle Paul I can say, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

And finally, because of this assurance of my Saviour in my heart, I am no longer worried about the contingencies of life. I *know* that Romans 8:28 is true: "And we know that all things work together for good to them that love God, to them who are called according to his purpose." L. NELSON BELL

Basic Christian Doctrines: 5.

The Communicable Attributes of God

God's attributes cannot be separated from his Being. God and his perfections are one. We may not think of love and righteousness as incidental aspects of God's character; on the contrary, God is with his whole Being love and righteousness, grace and holiness. Because this is so, one attribute cannot be limited by another. We may not say, for example, that God is not infinitely righteous because he is love. Though the attributes are many, God is one. While we distinguish the attributes for purposes of study, we can never separate them.

This essay will concern itself with the so-called communicable attributes of God. We may define these as attributes to which some analogy is found in man (the incommunicable being those to which no analogy is found in man). It should be remembered, however, that the difference between these two groups of attributes is relative. God possesses all his communicable attributes in an incommunicable way. Whatever we find in man by way of analogy is but a faint reflection of these perfections as found in God.

The following division of the communicable attributes has been adapted from Berkhof's *Systematic Theology*: 1. intellectual attributes: knowledge and wisdom; 2. moral attributes: goodness, love, grace, mercy, longsuffering, veracity (including faithfulness), holiness, righteousness; 3. volitional attributes: the sovereign will of God and the sovereign power of God.

¶ *Intellectual Attributes.* Under the intellectual attributes we note first the knowledge of God. Scripture tells us that "God is light and in him is no darkness at all" (John 1:5—all quotations from ASV). This designation tells us that God knows all things (I John 3:20). God knows himself thoroughly and completely. Further, God knows all that exists outside himself. To this attribute we give the name of God's omniscience. It includes the minutest details, even the numbering of the hairs of our heads.

God's wisdom, though related to his knowledge, is to be distinguished from it. Wisdom means the application of knowledge to the reaching of a goal. God's wisdom implies that God uses the best possible means to reach the goals he has set for himself. The Old Testament

Psalmist was impressed with the evidence of God's wisdom in creation: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all" (Ps. 104:24). Joseph in Egypt saw the wisdom of God revealed in the providential ordering of his life (Gen. 50:20), whereas Paul particularly saw that wisdom displayed in the plan of salvation (I Cor. 1:18, 24).

¶ *Moral Attributes.* Under the moral attributes we list first of all the goodness of God. By this we understand "that perfection of God which prompts Him to deal bountifully and kindly with all his creatures" (*ibid.*, p. 70). This goodness is spoken of in such passages as Psalm 145:9 ("Jehovah is good to all") and Acts 14:17. By some theologians this goodness of God is called his "common grace," in distinction from his special grace shown only to his elect people.

The love of God is very prominent in Scripture, especially in the New Testament. The three persons of the Trinity exist in an eternal fellowship of love (John 3:35, 17:24), but in and through Christ, God reveals his love to man. In this connection John 3:16 comes to mind, as well as many other memorable New Testament passages. All the blessings of salvation are the fruits of God's love: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God" (I John 3:1).

One of the major questions in the area of the attributes today is: How can we properly relate the love and the righteousness of God? The liberal theology of the nineteenth century virtually cancelled out the righteousness of God. Ritschl, it will be recalled, said that there was no such thing as the wrath of God, and that anyone who thinks so is laboring under a delusion. In contemporary neo-orthodox theology this old liberalism has supposedly been repudiated. As we examine the doctrine of the attributes, however, noting what neo-orthodox theologians teach particularly about the love and righteousness of God, we shall have occasion to ask ourselves whether the liberal rejection of the wrath of God has really been abandoned by these men or whether it has simply been restated in a different form.

Contemporary theologians describe love

as the center and core of God's revelation. Karl Barth, in fact, divides God's attributes into "The Perfections of the Divine Loving" and "The Perfections of the Divine Freedom," insisting that we must not begin with attributes which concern the being or essence of God and then go on to speak of his love, but that we must begin by discussing the love of God (*Church Dogmatics*, II, 1, pp. 348 ff.). When Barth goes on to define God's love, he includes in its scope all men and all of creation: "God is He who in His Son, Jesus Christ, loves all His children, in His children all men, and in men His whole creation" (p. 351).

Emil Brunner, like Barth, stresses that love is the very nature of God (*The Christian Doctrine of God*, p. 185) and quotes with approval Luther's statement that God is "an abyss of eternal love" (p. 168). Brunner describes this love as *Agape* (love poured out on those who are worthless, love which does not desire to get but to give) in distinction from *Eros* (love of someone because he is worthy of being loved). At this point Brunner acknowledges his indebtedness to Anders Nygren (pp. 185 ff.).

These men have much to teach us. However, when we note Brunner's insistence that, for Paul, the righteousness and mercy of God are identical (p. 301), and when we look again at Barth's definition of love, we begin to wonder whether both of them do not assume that *agape* requires God to treat all men alike. Our Lord Jesus Christ, however, clearly taught that there is a wrath of God which is to be revealed against those who reject God and refuse to believe in his Son. Christ speaks of the outer darkness, of the place where the fire is not quenched, of a hell into which one may be cast, and of the disastrous consequences of losing one's soul.

Associated with God's love are his *grace*—God's love shown to those who have not deserved it, but have rather deserved its opposite; his *mercy*—God's love shown to those who are in misery or distress; and his *longsuffering*—that aspect of God's love whereby he endures evil men in spite of their disobedience, and seeks to lead them to repentance.

By the *veracity* of God we mean his truthfulness. God is the source of truth, true in his revelation and true in his

promises. In this connection it is particularly the *faithfulness* of God which is to be stressed: he keeps his promises, and is ever faithful to his covenant people (see II Tim. 2:13).

We come next to the *holiness* of God. The origin of the Hebrew root QADASH (the Hebrew word for holy) is obscure; its basic meaning, however, seems to be that of apartness. Thus God's holiness means first of all that he is other than the creature, infinitely exalted above his creation. In this sense the holiness of God is not so much a separate attribute as a qualification of all that God is and does. As an attribute, however, God's holiness means, negatively, that he is "of purer eyes than to behold evil" (Hab. 1:13); that he is free from all that is impure and hates all sin. Positively, God's holiness denotes his moral excellence—the fact that he perfectly embodies all that is pure and good.

When we take up the *righteousness* of God, we touch upon an attribute which is the object of much contemporary discussion. The basic idea of righteousness is that of being conformed to a rule or law. God may therefore be called righteous because he acts in accordance with law—not a law above him but a law which is within him, of which he himself is the Author. By God's rectoral justice we mean God's rectitude as the ruler of the universe, particularly of his moral creatures. By his distributive justice we mean his rectitude in the execution of his law. In this connection we think first of God's remunerative justice, which distributes rewards—not on the basis of merit but solely by grace. Paul speaks of this in Romans 2:6 and 7: "Who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life." By retributive justice we mean God's infliction of penalties upon those who disobey him—this justice is an expression of his wrath. Paul speaks of this in verses 8 and 9 of Romans 2: "But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil . . ." (cf. also Rom. 1:32 and II Thess. 1:8). Although it is true that in Scripture the righteousness of God is generally applied to the salvation of sinners (think of what Paul says about justification in Rom. 3:21-28), the Bible teaches unequivocally that there is such a thing as retributive righteousness or the wrath of God (see Shedd, *Dogmatic Theology*, I, pp. 380 ff.).

Since this is a matter of crucial importance, let us see what contemporary neo-orthodox theologians teach about the righteousness of God. Barth treats God's mercy and righteousness together, as "Perfections of the Divine Loving." Citing both Luther and Anselm, he stresses the identity of God's righteousness and mercy (*op. cit.*, pp. 377 ff.). For Barth the great message of the Bible is: "There is no righteousness of God which is not also mercy and no mercy of God which is not also righteousness" (p. 380). In distinction from Ritschl, Barth maintains that there is such a thing as a punitive righteousness in God (pp. 382, 391). In a discussion of the significance of Good Friday, Barth goes on to show that God's retributive or punitive righteousness is wholly satisfied by the crucifixion of his Son (pp. 395-406). While appreciating the profound insights offered here, we look in vain for any suggestion that God's retributive righteousness is also to be expressed at the last day in the punishment of the lost. In fact, Barth asserts that it is characteristic of heathen but not of scriptural eschatology to put "these two ways" before our eyes: the way of eternal glory and the way of everlasting fire (p. 293). The conclusion seems inescapable that, for Barth, there will be no final punishment of those who are lost. Barth's teachings on election, in fact, have led Brunner to designate Barth's views as "the most thoroughgoing doctrine of universalism that has ever been formulated" (Brunner, *op. cit.*, p. 314).

So far as Brunner's own teachings are concerned, he quotes approvingly Luther's affirmation that the revelation of God's wrath is his "strange work," whereas the revelation of God's love is his "proper work" (*ibid.*, p. 169). Like Luther, Brunner holds that the wrath of God reached its climax on the cross, but that here faith sees God's love behind his "strange work" (p. 173). When, however, we ask about Brunner's view of retributive justice culminating in eternal punishment for the lost, we get an equivocal answer. Brunner, while sharply critical of Barth's view of election (pp. 348 ff.), joins Barth in rejecting double predestination (pp. 345 ff.). Brunner firmly rejects universal salvation (p. 352) and says that we cannot eliminate a final judgment of wrath from the New Testament (p. 349). Yet he expresses his doubts about eternal punishment (p. 353) and elsewhere suggests that to die without Christ is equivalent to being annihilated (*Faith, Hope, and Love*, p. 56).

We see that, in this respect, Brunner

is not as radical as Barth. Yet Brunner hesitates about eternal punishment—a doctrine which Nels Ferré decisively rejects (*The Christian Understanding of God*, pp. 217 ff.). As we reflect upon the views of these contemporary theologians, we cannot suppress the following questions: Does God's retributive righteousness and particularly God's wrath really come into its own in the views of these men? Or do we have here a repetition of the liberal subordination of the wrath of God to his love? Does not this contemporary treatment of God's wrath rob the Gospel message of its deepest earnestness? Does it do justice to the teaching of our Lord, who spoke some of the sternest words about the wrath of God?

¶ *Volitional Attributes.* Coming finally to the volitional attributes, we distinguish between God's *sovereign will* and his *sovereign power*. By God's *sovereign will* we mean his directing of the events of the universe and of the actions of his creatures in accordance with his plan. Needless to say, this sovereign will is the final cause of all that happens ("who worketh all things after the counsel of his will," Eph. 1:11). To suggest that things may happen which are not under the ultimate direction of God's will is to detract from his sovereignty and thereby from his majesty.

What do we mean by God's *sovereign power*, also called his *omnipotence*? To say that God can do all things is to open the door to all kinds of foolish questions, such as: Can God sin? Can God make a stone too heavy for himself to lift? It is better to define omnipotence as that power by virtue of which God can do whatever he wills to accomplish (see Matt. 19:26).

God's omnipotence must not be so conceived as to leave no room for human decision, or to reduce man to the dimensions of a radio-guided missile. Divine omnipotence does not eliminate but rather establishes human freedom and responsibility. It is precisely this fact which makes the sovereignty of God so deeply mysterious that man cannot fathom it.

¶ *Bibliography:* In addition to standard systematic theologies by H. Bavinck, L. Berkhof, C. Hodge, and W. G. T. Shedd, I suggest S. Charnock, *The Attributes of God*. References to neo-orthodox works may be found above.

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A PLEA FOR EVANGELICAL UNITY

By contrast with the unification plans of the ecumenical movement, evangelicals often claim to enjoy the true unity of the Spirit. In a basic sense this is true. Yet the world is not impressed by mere assertion. In fact, evangelicals often seem to be one of the most divided and divisive forces in the ecclesiastical world even in their internal dealings. Splits, suspicions, wordy campaigns are common features. Squabbling about less essential matters seems to absorb the energy that should go to working together on essentials. And the tragedy is that the world both needs and would unquestionably be impressed and affected by a genuine manifestation of unity in spirit, purpose, and action on the part of evangelicalism. Indeed, it might be argued that such a manifestation is the only finally valid and effective criticism of modern ecumenism.

What should be the motivation of such unity? We must beware of secondary motives which may be right in their place but which in themselves are not enough. It is insufficient merely to seek to oppose to ecumenism a true counterpart. It is insufficient merely to think in terms of the strengthening of a cause. It is insufficient merely to desire the construction of a solid front against blatantly hostile forces like communism, materialism, liberalism, or resurgent Hinduism or Islam. It is insufficient merely to aim at a more efficient or economical evangelistic, missionary, educational, or social thrust. It is insufficient only to desire the creation of a stronger ecclesiastical or theological bloc.

The only motive that will really avail is a biblical one. To put it simply, Christ wills and prays for the unity of his people. This does not have to mean unification. On the other hand, it certainly cannot mean the dialectic of spiritual unity in actual conflict. It means unity manifested in united purpose and action. It means acceptance of a common mind and task. As this is the will of Christ for us, it must surely be our own will for ourselves. "Endeavouring to keep the unity of the Spirit in the bond of peace" is Paul's injunction (Eph. 4:3). "Be at peace among yourselves" is his command (I Thess. 5:13). "Be of the same mind one toward another" is the direction of the inerrant and infallible Word (Rom. 12:16). If this is God's will, it must be also the will of the obedient disciple. No matter how loudly we proclaim our attachment to Scripture, we do it poor service, and gain ourselves little credence, if in our actions we flagrantly disregard the will of God therein revealed.

Once the declared will of Jesus Christ is known, no other motive is needed. It is the delight and privilege of the sheep to hear and obey the Shepherd's voice.

On what basis? Is this just an ideal to be sought? Does spiritual unity lie in a world of mysticism and abstraction? Is the Lord's prayer for unity to be answered only in eternity? Does there run through the Bible a strain of Platoism, a rift between the ideal and the actual, which negates from the outset all attempts at manifestation of unity? If so, the manifest division of so many evangelicals might well be justifiable. God would be requiring the impossible—castles in the air without foundation.

In fact, however, there is no excuse. God has given us a solid basis. There is one God, one Christ, one Spirit. Faith into God means spiritual unity. There is thus one Bride, one Body. The members differ, whether in terms of individuals or churches. A uniform organization is not needed as the basis. But all are members of a Body which cannot but be one. There is one Word, one Baptism, one Cup. Externals may vary. The one Word may go forth in different tongues, the one Baptism or Cup may be administered under different rules of order. Even the one faith or doctrine may be expressed with some difference of formulation. Yet the Word of God is one and invariable. The Baptism and Cup of the Lord are the same. The One in whom faith is set never alters. Here in God, in the Word and work of God, is an unassailable basis of given unity. Here the people of God have to be one, whether they are prepared for it or not. Here the prayer of Jesus finds fulfillment in spite of our disobedience. Here we begin with what we are in the new life in Christ. Here we are enabled to be what we are, to put on the new man, to bring forth the fruit of the new life. Here we are given a solid and eternal basis on which to build.

But what are the prerequisites? The proper basis of unity is obviously the first. Apart from this, there can be only the fragile unity of common association and opinion. Are there any others? Secondly, the unity of those who in the Spirit are building on this foundation implies at least three others. The unity must be that of those who do in fact look only to Jesus Christ and to none other. It must be a unity of those who follow the authoritative testimony to him in

Holy Scripture. It must be a unity of those who are committed to the great task of world-wide evangelization which he has laid on his disciples.

Without a common looking to the Lord, a common confession of him as Saviour, Lord, and God, a common knowledge of God in him, there is no building on the common basis and therefore no hope of unity. Faith in him, however, is not a leap in the dark. It is no blind or chance encounter. It is faith responding to a Word. And this Word is the authentic and authoritative record given concerning him. True faith in him is faith in the Jesus of Scripture who embraces both the so-called Jesus of history and the Christ of faith. It is faith enlightened and instructed and impelled by the written Word and its preaching and exposition. To the one basis belongs also the foundation of the apostles and prophets (Eph. 2:20). To build apart from Scripture is to build apart from Jesus Christ himself and therefore to destroy unity. Yet this faith is neither abstract nor ideal. It is busy and active. It is impelled as well as instructed. It is obedient. It accepts a task. It is given orders. It is endowed with the high privilege of ministry. It is given a Great Commission. Outside this Commission, we again pursue isolated and therefore divergent ends. We thus condemn ourselves to deviation and discord. The true faith which is loyal to the written Word, however, implies readiness for the Great Commission. The main prerequisites of unity in the Spirit are thus met.

What are the demands of unity? What does its manifestation require in us? How can we promote this expression of unity which is no mere matter of organization but our believing, living, and working together on a common basis? Some of the most urgent of these demands might be simply stated as follows:

It is demanded that we be oriented positively to the world-wide task of evangelism. There are subsidiary tasks of theology, pastoral care, discipline, and even administration. To make these autonomous, however, is to bring about that curving in on oneself which inevitably causes distortion and division. An unengaged force quickly becomes disaffected. Our vision is to be outward to the sin, ignorance, and error of the world. When energy is bent to this supreme task, there will be little to spare for inward wrangling. The converse is also true.

It is demanded that we be humble in relation to one another both in life and utterance. All that we have is received from God and through one another. All our truth is the truth of God's Word. We cannot boast of any attainment of our own. We have nothing about which to be self-righteous, whether in respect of purity of life or superiority of understanding. The infallibility of Scripture does not guarantee our own

private infallibilities. We are all learners and teachers in the school of Christ and the Spirit. To remember this is to be safeguarded against the pride of the fancied master or doctor, who not only has nothing to learn but also imagines that his task is to judge rather than to edify. True humility before the Lord and his Word is one of the most potent bulwarks against the division which only too often bears marks of human arbitrariness and obduracy.

It is demanded that rebuke and correction be given and received in a spirit of meekness and with a view to edification. Errors occur as well as sins. They are not to be ignored or glossed over. We are to grow in knowledge as well as in righteousness. But the occurrence of sin or error is not to be the occasion for a display of self-righteousness or rancor. The rebuke and correction undertaken should be in the spirit of mutual helpfulness and with a lively sense of personal frailty. Meekness is not weakness. On the other hand there is no strength in discourtesy, belligerence, or angry pride. If firmness is needed, it should be that of speaking the truth in love which will evoke a response of love.

Finally, it is demanded that we have the mind of Christ, which is the mind of mercy and of love. Paul has much to say concerning this in Ephesians 4. All evangelical Christians and leaders might do well to make this chapter a regular feature in their biblical reading with a view to making it a more prominent feature in their biblical practice. It is of special applicability in times of tension. It gives us a final thesis and poses a final question. The problem of unity is simply the problem of how biblical we really are. It is by our attainment of the mind of Christ and therefore the practical unity of the Spirit that we show to the world our obedience to the Word which we proclaim. But if so, how biblical are we when it comes to doing and not merely to talking? Is Ephesians 4 reflected unmistakably in our utterances and actions, in our personal and church relationships, in our contacts with the world without, in our pursuance of the Great Task with which we have been entrusted? If so, and to the measure that this is so, we shall indeed enjoy and manifest the unity which is of the Holy Ghost. END

'PUSH BUTTON' RIOTS NOW PROMOTE COMMUNIST GOALS

The riots at the United Nations and in many cities around the world carry ominous implications. The death of Lumumba was a sharp blow to Soviet aspirations in the Congo. This man, who had brought so much sorrow and chaos to that part of the world, immediately became a symbol of Communist world revolution. Within hours the button was pushed in Moscow and riots broke out in far separated parts of the world. These "push-button" acts of mob violence

I BELIEVE . . .

Integrity is a front-rank virtue. It is a good modern equivalent for the moral soundness that Jesus designated by "the single eye" (Matt. 6:22) and Paul by "single-mindedness" or "single-heartedness" (Eph. 6:5, Col. 3:22). Freedom from duplicity is its hallmark.

On a drive through the Swiss countryside I recall asking Billy Graham: "What do you consider the most important thing in life?"

"Integrity," he flashed.

"Suppose," I said, "you could choose between a billion dollar gift to spend for Christian causes; Khrushchev's conversion to Jesus Christ; or an open door to evangelize the Communist world—which would you take?"

"Still integrity!," he insisted.

I believe the Gospel allows no other answer. It salutes integrity with the efficiency of a Cape Canaveral countdown. That is why men who really know the power of the Gospel are devotees of moral soundness.

Carl F. H. Henry

were apparently ordered by Moscow and spearheaded by disciplined followers around the globe.

Evidence of the world-wide power of the Communist apparatus may be found in the renewed cries of "Red witch hunting" in this country. Some ministers have openly joined in demanding the abolition of the House Un-American Activities Committee. There are howls of protest over the showing of the documentary film of a Communist-supervised mob which tried to break up that Committee's meeting in San Francisco. Mayor George Christopher, who was present during the incident, says of the pictures: "They are true—they are authentic—they tell the real story."

The campaign to discredit the House Un-American Activities Committee is strange. Admittedly such committees make grievous mistakes. Nevertheless this Committee has unearthed a number of subversive groups. Loyal Americans duped by left-wingers should demand that their names be dropped as sponsors. Instead we find many of them demanding abolition of this watchdog Committee. The NCC General Board cautions against showing "Operation Abolition," but offers no proposal whatever for uncovering left-wing subversives.

The concerted effort in America to discount any denunciation of communism is comparable to a movement which might be started to accuse members of a fire brigade of arson and demand the removal of a fire station as a public nuisance.

What is behind this strange phenomena?

A button is pushed in Moscow, a dedicated Communist in this country gets the signal, the word is passed on to fellow-travelers, a liberal theologian senses "noble humanitarian purposes" and takes up the issue, confused but well-meaning Christians get the impulse (now filtered through a series of witting or unwitting dupes)—and the cry is on.

America's danger does not lie in the occasional fanatic who sees subversion behind every lamp post. Rather it lies with that small, dedicated and disciplined group which takes its orders from Moscow, and with the dupes who foolishly try to protect them in the name of "liberty."

END

EICHMANN TRIAL: RACE HATRED AND JUDGMENT ON THE NATIONS

The trial of Adolph Eichmann, charged by the State of Israel with the Nazi-regime murder of 6 million Jews, gets underway next month in Jerusalem. The Israeli government has authorized sale of films of the proceedings at cost to television and motion picture organizations, thus enabling the whole world to follow this incredible chapter in the twentieth century's "evolutionary progress." Eichmann's aged father, a pious Austrian Protestant of deep religious feelings, has voiced this tear-drenched comment: "If he did what you say, he deserves to die. . . ."

Probably no courtroom spectacle in our times plows up as many far-reaching questions about truth, justice, and love as these charges that the former Nazi "racial expert" deliberately attempted to annihilate the Jews. The World War II death-ledger of the Hebrews runs like this: Austria, 40,000; Belgium, 40,000; Czechoslovakia, 260,000; Denmark (where the Lutherans displayed heroic defiance of Nazi race hatred), 500; Estonia, 4,000; France, 120,000; Germany, 170,000; Greece, 60,000; Holland, 200,000; Italy, 15,000; Latvia, 85,000; Lithuania, 135,000; Macedonia, 7,000; Norway, 900; Poland, 2,800,000; Rumania, 425,000; Russia, 1,500,000; Yugoslavia, 55,000. The God who is alert to each falling sparrow, and who values men far above "the grass in the fields, which is there today, and tomorrow is thrown on the stove . . ." (Matt. 6:30, NEB), must surely have endured the near limits of patience during those monstrous events.

Religious circles are discussing this terrible tragedy of modern history in relation both to the depraved cross of Nazism (the swastika) and to the historic cross of Christ ("His blood be on us, and our children," Matt. 27:25). Moral discussions seek to relate it to the law of Moses, Israeli law, and international law. The Jerusalem trial, in fact, reraises in a pointed way the whole subject of the judgment of the nations. Already some critics stress the illegality of Eichmann's

abduction from Argentina, despite the "moral imperative" asserted for his removal to Israel even if at the cost of transgressing Argentine law.

The Nuremberg trials of leading Nazis from 1945 to 1949 sought to develop the precedent of an international court and an international criminal law to strengthen world peace and world order. The pattern of its "judgment of the nations" has been widely welcomed by propagandists for "one world." The trial of Eichmann by the state of Israel is deplored in some circles as a retrogression from this international standpoint.

Critics stress that Germany was the scene of perpetration and commission of the crimes, whereas Israel did not achieve statehood until after the crimes were committed. Is it self-evident, they ask, that Eichmann will get "historic justice" (which Mr. Ben-Gurion has said can be assured only in Israel, the alleged crimes having been committed against the Jews) since the trial's locale is the Jewish state, the land of the very people whom Eichmann assertedly sought to destroy? The Tel Aviv magistrate who formally ordered Eichmann remanded in custody to await trial is said to have lost his entire family in Eichmann's death camps. What Israeli lawyer would defend Eichmann?

Alongside these questions over the legality, wisdom, and prudence of conducting Eichmann's trial in Israel, however, other observers stress that neither Germany nor Argentina (which Eichmann entered illegally) ferreted him out for justice. Although the Argentine foreign minister demanded Eichmann's return from Israel for reference of the case to the United Nations, the Israeli foreign minister told the U.N. assembly: "Any violation of Argentina's sovereignty is insignificant compared with the violation of the spirit of man and of humanity's conception of justice which existed while Eichmann remained free all these years." Moreover, spokesmen who are apprehensive over the elaboration of international law, through which some barbarian world power might ultimately reflect its own totalitarian preferences, support the ideal of national justice.

The merely humanistic foundations of the U.N. and of modern schemes of international morality, they argue, are doomed to swift decline.

The vindication of the dignity of the Hebrew in a Palestinian law court, however, serves at the same time to dramatize other facets of the problem of social justice. The persecution of the Jews in Nazi Germany fast followed Hitler's declaration that Germany had an inviolate right, in the interest of *Lebensraum*, to destroy whatever seemed to interfere with this goal. The borders of modern Israel are lined today by almost one million Arab refugees, displaced since the Star of David has fluttered over the new Jewish state. Will Eichmann's trial in divided Jerusalem—where "no man's land" separates Arab and Jew—serve indirectly to raise the question of the dignity of man along even wider lines than the tragic dimension of the despicable Nazi attempt to annihilate the Jewish race? While reparation remains due the displaced Arabs, the need for equity and conciliation shadows the Holy Land.

In Palestine a strand of sacred history links together the destiny of all races and nations. The Old Testament sheds its radiant light on the conflict of Jew and Arab, and the New Testament addresses its invitation first to the Jew, then to the Gentile. The world interest in Eichmann's trial, set in the land of the prophets and of the Galilean, will be an open window on the soul of twentieth century man—on the pagan man of post-Lutheran Germany, and on the moral idealist of modern Israel. Those who read sacred history aright will look beyond the shadow of Hitler's swastika, that terribly twisted cross, and the tensions only between national and international law. They will strain for some intimation, however unwitting, recalling the law of Moses and the titles over the Golgotha cross. Not in the broken verdicts of our own century—national or international, Nazi or Jew—but in the redemptive revelation of Hebrew-Christian religion, which addresses us all from above, will we find the imperishable cue to the dignity of the human race and to the judgment of the nations.

END

MANDATE AND MISSION:

What Is the Church's Real Task?

Can the Church ever get too big? Can she spread herself too thin? Can she become more things to more people than her Lord intended? Questions like these need to be asked and they need to be answered. For many churches are drifting into a new definition of themselves, a definition which can involve basic change

in their task and structure. Before this has altogether taken place and only rationalization is left, we should ask whether we want it to happen, and if not, what we can do to keep it from happening.

The changing concept of the Church is due in part to a changing concept of

the State. The welfare State with its plethora of services to individuals has necessitated wider utilization of private groups. The potential of the State's bureaucracy is enormous but it is not unlimited. Confronted with a continuing demand for services, the State has hit upon the device of hiring private groups

to perform many of these activities. Private groups, including churches, can be engaged to minister to the ill; to care for the aged, orphans, and indigent; to distribute relief; to do research; to educate, to administer foreign aid, and so on. The government pays these groups out of taxes for the social services they perform. It is sometimes argued that the more of these services that can be assigned to churches the better.

Big Government and Big Church

This development in government has been paralleled by a like development in the churches. We may call this the concept of the "Big Church." Recently an official of a denominational board of hospitals was boasting of the empire he ruled. He martialed statistics of beds, patients, nurses, doctors, technicians with obvious relish. All he needed was a few more of this and a few more of that to round out his domain. Here, I thought, is the unthinking exponent of clericalism. Here is the advocate of the Big Church. Society would be better off—it could even be saved—if only church institutions could be bigger and more numerous. The concept of the Big Church would of course get an enormous boost if tax funds were available. Indeed, what could God not do if he had the money!

A Methodist bishop writes an article pleading with his church to take more tax money for the performance of spiritual tasks. His thesis is simple: the Lord has set the Church here to do good works. The Church is doing them, but her endeavors are limited by lack of funds. Where is the greatest source of funds available for spiritual and humanitarian endeavors? The State! Therefore it is the State's duty to provide and the Church's duty to accept all the funds that can be made available through this channel.

Roman Catholic Bishop Fulton Sheen went before a Congressional committee studying foreign aid to urge that all aid programs in the categories of relief and welfare should be assigned to the church. The church, he felt, would do a more "spiritual" job. A number of church officials recently appeared before another Congressional committee asking that all military surplus abroad be turned over to the missionaries for use in their programs. They argued that this was the best possible use that could be made of these enormous stocks of goods and equipment.

Some leaders of the Roman Catholic hierarchy in the United States are vigor-

ously advocating a new plan for education of the young. They urge that we forego our traditional program of public education controlled and administered by the people acting through their duly chosen officials. They urge that we substitute instead a plan by which education would be turned over to clerics and other private groups who would be subsidized by the government to do the job.

Roman Catholic Bishop Lawrence J. Shehan of Bridgeport, Connecticut, preaching at a Red Mass in connection with the American Bar Association, lectured Chief Justice Earl Warren and two associate justices of the United States Supreme Court who were present on how wrong they had been in their interpretation of the First Amendment. He accused the United States government of being unfair to Catholics by levying such high taxes that they could not pay for their denominational schools. He called for a new interpretation of the First Amendment in which government would cooperate with the church by extending subsidies for the work the church was doing in educating the young. Cardinal McIntyre charged that school aid programs which did not include Catholic schools are "discriminatory."

The Task of Christ's Followers

What is a Church? This is a highly pertinent question. It is our contention that the Church is a unique society and, because unique, limited. She has a mandate from her Lord to proclaim the Gospel. She is charged to bear witness to what God has done in Jesus Christ. The Church is the only group on earth which has this mandate and this is the only mandate she has. As she is true to her founder and herself, she is to do this one thing.

The Church is not primarily an *educational institution*. She is not a *healing agency*. She does not consist of *homes, orphanages, relief headquarters, or social agencies*. She may be all these things incidentally, but she is not any or all of them basically. The foundational function of the Church is worship and her basic task is evangelism, including missions. In the practical conduct of this enterprise, education certainly is necessary; healing, relief, care of the unfortunate are necessary as well. But these services are means to the end of the authentic Christian enterprise. They are never ends in themselves so far as Christians are concerned.

The Church is caught in this dilemma between the "small" and the "big." Is

the Church a colony of heaven, a unique society founded by Jesus Christ with but tenuous roots in the passing cultural scene? Or, is she primarily a social institution, a convenient form of organization for the performance of social services? If she is the latter, the Church should seek all the aid from tax funds that she can obtain. She should become frankly competitive with other non-profit groups and openly strive for the lion's share of the State's welfare dollar. If the Church is a welfare agency existing for the purpose of performing social services, then she should be this to the hilt.

A Note of Warning

It is only fair to sound a note of warning as the Church seems to move in that direction. If the Church succumbs to the lure of the State's gold and becomes merely one of many social functionaries, her loss will be irreparable. Certainly she will forfeit whatever claim she may exert as a unique society. Under such circumstances the Church becomes, in effect, another secular institution. That is to say, she ceases to be the Church and becomes something else. She has no reason for survival beyond the performance of immediate temporary tasks.

A Guide for Action

The Church would be well advised to hold fast to her heritage as Christ's own society with her sole mandate for Him. As such, we would recommend that the Church avoid involvement with the State and refuse the support of all funds collected by taxation. If the Church should follow such a course, we offer the following guide for her educational, social, and welfare programs:

1. Such programs should avoid interlocking with the State.
2. Financial grants from the State should be rejected.
3. Participation in such programs should be limited to pioneer projects in which the Church could blaze a trail or open a new vista—the kind of enterprise that conventional groups might hesitate to sponsor. The Church should avoid routine forms of welfare activity.
4. The Church's social and welfare programs should be geared to worship and evangelism.
5. They should be limited to those enterprises which the Church can herself support through voluntary gifts of adherents.

C. STANLEY LOWELL
Associate Director

Protestants and Other Americans United
Washington, D. C.

NCC Urged to Initiate Talks with Conservatives

A more tragic cleft within Protestantism than that of denominationalism is the "deepening cleavage and complete lack of communication between that segment of American Protestantism which adheres to what one of its intellectual leaders has described as 'classical orthodoxy' and, on the other hand, that segment to which most of us belong, which might be described as a more 'liberal orthodoxy.'"

The speaker was Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the merging United Church of Christ; his forum was the February meeting of the General Board of the National Council of Churches in Syracuse, New York; and he had a newsmaking proposition:

"I would like to see the National Council seek to initiate with devout and competent representatives of our avowedly more orthodox brethren a series of quiet, unpublicized, prayerful consultations aimed at restoring confidence and communication between those whose differing from one another is really one of degree of adherence to what all would recognize as the great Christian tradition."

Stretching to retain for his NCC fellows both liberal and orthodox values, Dr. Wagner asserted, "We believe we are true to the historic Christian faith, but we interpret that faith in the light of the historical circumstances which have marked its development through the centuries."

He identified the classical orthodox group as being represented "in the better element in such organizations as the National Association of Evangelicals, just as we find ourselves at home in the National Council. The 'orthodox' group now has an influential journal, respectable in its literary and intellectual quality [Dr. Wagner did not specify *CHRISTIANITY TODAY* by name], just as 'liberal orthodoxy' has found its voice in *The Christian Century*. The very effectiveness of these journals and the competent scholarship to be found in both segments of American Protestantism really tend to aid and abet a deepening of the cleavage between the two groups."

Dr. Wagner told of another concern close to his heart: that NCC pronouncements "be so clearly grounded in the Bible and in biblical faith, so patiently interspersed with pertinent Bible references" to make evident to all that "we in the National Council family are no less committed to the Scriptures as our ultimate authority in faith and practice

than are our brothers and sisters who tend to claim that they and they alone are 'true to the Bible.'"

In a subsequent interview with this magazine, Dr. Wagner indicated his growing concern that something be done about the "spectacle" before the non-believing public of responsible Christian leaders from the "two major segments of denominational Protestantism" at times "sniping at each other" and generally "holding aloof" from each other. He feels that there is common ground between "classical orthodoxy" and "liberal orthodoxy," that their differences are intellectual (matters of doctrine and biblical interpretation) and not spiritual. "We both trust the same Saviour. We both call Jesus Lord."

Dr. Wagner confessed a certain wariness about articles in liberal periodicals where the "commitment" of the author "to Christ as Saviour and Lord" is in question. Professing to be "no extreme liberal," he mused over his own background in the conservative Churches of God in North America, which emerged out of a revival movement among Pennsylvania Germans in 1825. Among this group, Dr. Wagner preached his first sermon at the age of 16, a year after making his profession of faith in an interdenominational evangelistic meeting.

Having maintained friendships from

were absent because of the airlines' strike). The pronouncement opposed legal prohibitions against dissemination of birth control information. Abortion was condemned, except when the mother's health is endangered.

● An advisory was prepared for local churches cautioning against use of the controversial "Operation Abolition" film without supplementary facts. The advisory questions whether the film accurately represents student demonstrations at a hearing of the House Committee on Un-American Activities in San Francisco last spring.

● A pronouncement was adopted recording opposition to the use of public funds to aid sectarian and other private schools.

GENERAL BOARD PRONOUNCEMENTS



CHRISTIANITY TODAY NEWS

his more conservative days, Dr. Wagner seems nothing if not deeply sincere in his desire for quiet consultations across theological lines. Though a member of NCC's General Board since its establishment and a past vice-president, he asserts that his remarks were made entirely on his own initiative and without previous planning with NCC leadership. Membership reaction was very favorable, he reports, and he is ready to push the matter if desirable, from his new position as chairman of the General Constituent Membership Committee. He believes the substance of his remarks should be a "major portion" of NCC concern in its second decade of existence.

As to the nature of the proposed consultations, Dr. Wagner denies he is thinking along ecclesiastical lines (in quest of church mergers) but rather declares his concern to be "in terms of theology and mission," the latter being defined as "outreach for the unsaved here and abroad." "My concern is not in any sense with any possible absorption of NAE or any other organization by NCC."

Dr. Wagner's remarks to the General Board were a commentary on the report of Dr. Roy G. Ross, NCC general secretary. He noted Ross's expressed regret "that there are still a considerable number of Protestant and Orthodox com-

munions which are neither engaged in conversations regarding organic unity nor joined together in the fellowship and witness of this Council of Churches." To CHRISTIANITY TODAY Dr. Wagner said: "Some of us look forward hopefully to the day when communions like Assemblies of God, Church of God (Anderson, Indiana), Churches of God in North America, to say nothing of Southern Baptists and Missouri Synod Lutherans, will share more closely in the life, work and witness of the National Council." But this, he said, was not the aim of his proposed consultations.

CHRISTIANITY TODAY elicited the following reactions:

The Rev. Thomas F. Zimmerman, NAE president: "It is evident that Dr. James E. Wagner's statement was not hastily conceived. Therefore, I feel that it is inappropriate for me to hastily set forth an official reaction from the NAE viewpoint." He said the statement would be discussed at a regular meeting of an NAE policy committee March 13.

Dr. Ramsey Pollard, president of the Southern Baptist Convention: "We would not give up any of our deep-seated convictions about the Scriptures ... and there is no basis for fellowship unless people are agreed."

Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod: "In last December's NCC General Assembly, there wasn't any concern, from what I read, about doctrinal matters. We are already talking with other Lutherans on doctrine."

Dr. Carl McIntire, president of the International Council of Christian Churches: "It is impossible to negotiate with men who are denying and compromising the Word of God."

Dr. Reuben R. Figuhr, president of the Seventh-day Adventist Church: "We ... believe that clearer communication between various groups and all attempts to increase Christian fellowship are beneficial. ... However, we ... would not want to comment ... unless it materializes as a definite plan that can be carefully studied."

F.F.

Evangelical Comments

NCC's bid for intimate conversations with unaffiliated evangelicals has evoked varied reactions from conservative leaders:

Sympathetically, some say that:

1. The evangelical witness of conservatives should be lifted into face-to-face ecumenical confrontation.

2. The witness of evangelical forces within theologically-inclusive ecumenical agencies should be reinforced.

3. The fragmented witness of Protestantism calls for patient pursuit of wider church unity on a regenerate basis.

Critically, some say that:

1. The strong conservative contingent already within NCC is constantly penalized by ecumenism's overall commitment to theological inclusivism. (Specially cited are WCC's power-thrust for control of world missions, which is meshing IMC into WCC over the protests of evangelicals; and the open ecumenical sympathy and undercover support given the liberal *Christian Century* which, hard-pressed by CHRISTIANITY TODAY's gains, has announced a \$500,000 revitalization program, with NCC's wealthy lay president, J. Irwin Miller, an ardent supporter [*Time* recently said of Miller that "he was for years sole angel of the *Christian Century*, still meets most of the magazine's deficit"].)

2. Conservative positions are constantly ignored by organizational pronouncements (for example, NCC's violated assurances to the National Lay Committee, of which J. Howard Pew

was chairman, against promulgation of partisan politico-economic programs for which church leaders have no special competence or mandate; also the Cleveland "pro-Red China" positions; even in Syracuse, positions were taken approving artificial birth control—with Greek Orthodox participants abstaining—and cautioning churches against showing the film "Operation Abolition" without supplementation).

3. The NCC encourages conversations, while simultaneously promoting programs that penalize the free opportunities of non-related agencies (for example, NCC's widening control of Protestant religious broadcasting and telecasting opportunities).

4. The "brotherhood versus bigotry" technique is now widely successful as a sheer political tactic.

5. The alternative to inclusive ecumenism is evangelical ecumenism, and any conversation should be biblically-oriented, examining present structures in the light of the nature and authority of the Church.

C.F.H.H.

PROTESTANT PANORAMA

● United Presbyterian congregations in the Philadelphia area will be asked to sign "Covenants of Open Occupancy" as part of a campaign against race discrimination in residential housing. The Philadelphia Presbytery's social action committee will ask church members to pledge that they will not discriminate against neighbors of other races.

● Southern Baptists showed gains in 1960 in all major categories except one, according to statistics released this month. Baptisms of converts fell from 429,063 for the previous year to 386,469 for 1960. Baptist leaders attributed the decline to "normal fluctuation" and to a simultaneous revival campaign in 1959 which was not repeated last year.

● Bishops in Sweden's State Lutheran Church are appealing to King Gustav Adolf for the right of clergymen to refuse to perform marriage ceremonies for divorced persons. Their petition grows out of a court decision in which a pastor was fined for declining to officiate at a second marriage for a divorced person.

● Twenty Cleveland pastors representing fourteen congregations are

conducting weekday morning worship services on a cooperative basis for those unable to attend church on Sunday. The services are held at 11 a.m. on Tuesdays and Thursdays. Ministers of the cooperating churches take turns in officiating at the services.

● *The Christian Century*, undenominational weekly, is appealing for financial support from readers to undergird a projected expansion program. According to a statement in the March 1 issue, trustees of the Christian Century Foundation seek to increase its development fund by \$500,000, half of which has been promised by an unnamed Christian philanthropic organization contingent upon the raising of the other half from additional sources. The trustees say they believe that the weekly's circulation (currently about 35,000) can be doubled in five years.

● Dr. Harry Emerson Fosdick, minister emeritus of New York's Riverside Church, is donating his entire library of theology and resource books to two overseas seminaries. Some 1,400 books will be divided equally between the *Seminario Evangélico de Puerto Rico* and Dondi Seminary in Angola, West Africa.

'Question 7'

More than a third of the world's inhabitants, if they would serve God, must contend with Communist resistance. Many find that limited liberties present a far greater dilemma than outright suppression. The artistic portrayal of this theme makes "Question 7" one of the most significant films of our time.

A 110-minute drama set amidst the Church-State conflict in East Germany, "Question 7" exposes the subtle Communist strategy of attempting to exploit religious channels for Communist ends. Actual incidents in East Germany, as documented over the last four years by scenarist Allen Sloane, form the basis for the film, which had its world premiere March 2 in Washington, D. C., and Harrisburg, Pennsylvania. It promises to be well received by Christians in the free world, and should serve to instill gratitude for the opportunity to worship without fear of reprisal.

The absorbing story concerns a 15-year-old pastor's son who aspires to be a pianist. He must choose between assuming the role of a "radish, 'red' but only on the outside," or standing for his faith and thereby inviting oblivion. The plot raises questions as to the nature of the Gospel's social relevance (whether on the spiritual or political level), and drives home the point that real freedom is something Christ alone creates.

An international, professional cast is led by British actor Michael Gwynn and Christian de Bresson, a French youth who has lived in America for a number of years. Almut Eggert, charming 21-year-old German actress who plays the young pianist's girl friend, knows the film as a true-to-life situation: she has an uncle who, like the "Question 7" pastor, volunteered to forsake free Germany for a parish in the East Zone.

The title of the film refers to a questionnaire issued by Communist authorities. Commissioned by Lutheran Film Associates, Inc., "Question 7" was produced by Lothar Wolff and Louis de Rochemont Associates, all of whom collaborated similarly on "Martin Luther."

Mission to Canada

A team of noted evangelicals are conducting a four-month "Mission to Canada" which has the blessing of top denominational leaders.

The 22,000-mile evangelistic tour led by Tom Rees, Anglican lay preacher, was formally begun at a commissioning service in Toronto last month. Among those who took part in the service were

Anglican Archbishop Howard H. Clark, Primate of all Canada, the Rt. Rev. Hugh A. McLeod, moderator of the United Church of Canada's general council, the Rt. Rev. Robert Lennox, moderator of the Presbyterian Church in Canada's General Assembly, the Rev. Gerald M. Ward, president of the Baptist Federation of Canada, and Commissioner W. Wycliffe Booth of the Salvation Army.

Musicians for the team are Frank Boggs of Atlanta, Georgia, and Lex Smith of Glasgow, Scotland. Clergymen include the Revs. A. LeDrew Gardner, Arthur Rose, Alan Stephens, and Maurice A. P. Wood.

This month the team is touring the Maritime provinces and Quebec. Meetings in Ontario will be held from March 28 to April 25, and the team will then proceed to Saskatchewan, Alberta, and British Columbia. Final meetings will be held in Whitehorse, Yukon, in July.

Cult Research

A new quarterly devoted to the study of cults made its debut last month under the name *Religious Research Digest*. Editor is Walter R. Martin.

Religious Giving

Total religious giving in 1960 for all faiths reached an estimated \$4.18 billion, compared with \$3.9 billion the previous year, according to the American Association of Fund-Raising Counsel.

Oberammergau Film

A filmstrip worship service, based on photographs of the 1960 Oberammergau Passion Play and designed for use at the Easter season, is being released in the United States through the Christian Education Press of the Evangelical and Reformed Church. More than 200 U.S. bookstores are handling distribution.

Barabbas on TV

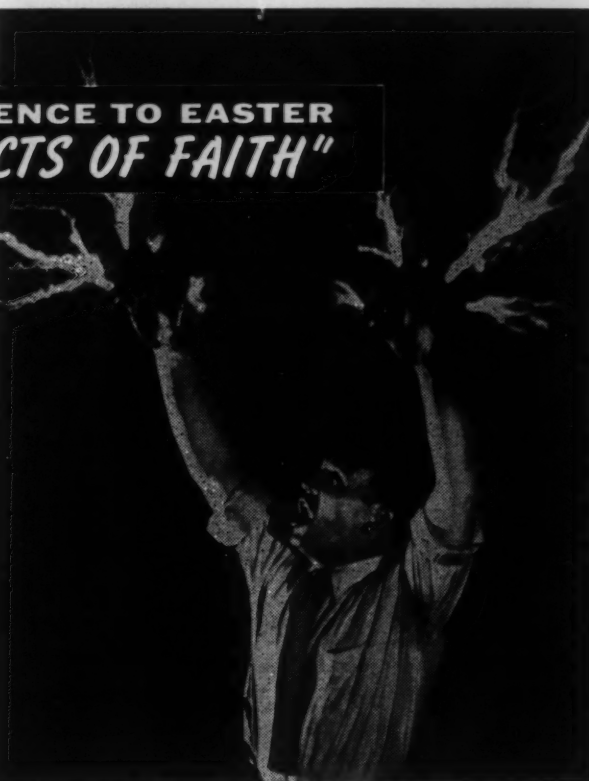
Hallmark's "Hall of Fame" color television series will present an original drama, "Give Us Barabbas," over the NBC-TV network on Palm Sunday, March 26. James Daly, veteran actor who starred in Archibald MacLeish's Pulitzer Prize-winning verse drama, "J. B." will play the leading role. "Give Us Barabbas" was written by Henry Denker, who produced and directed the radio series, "The Greatest Story Ever Told."

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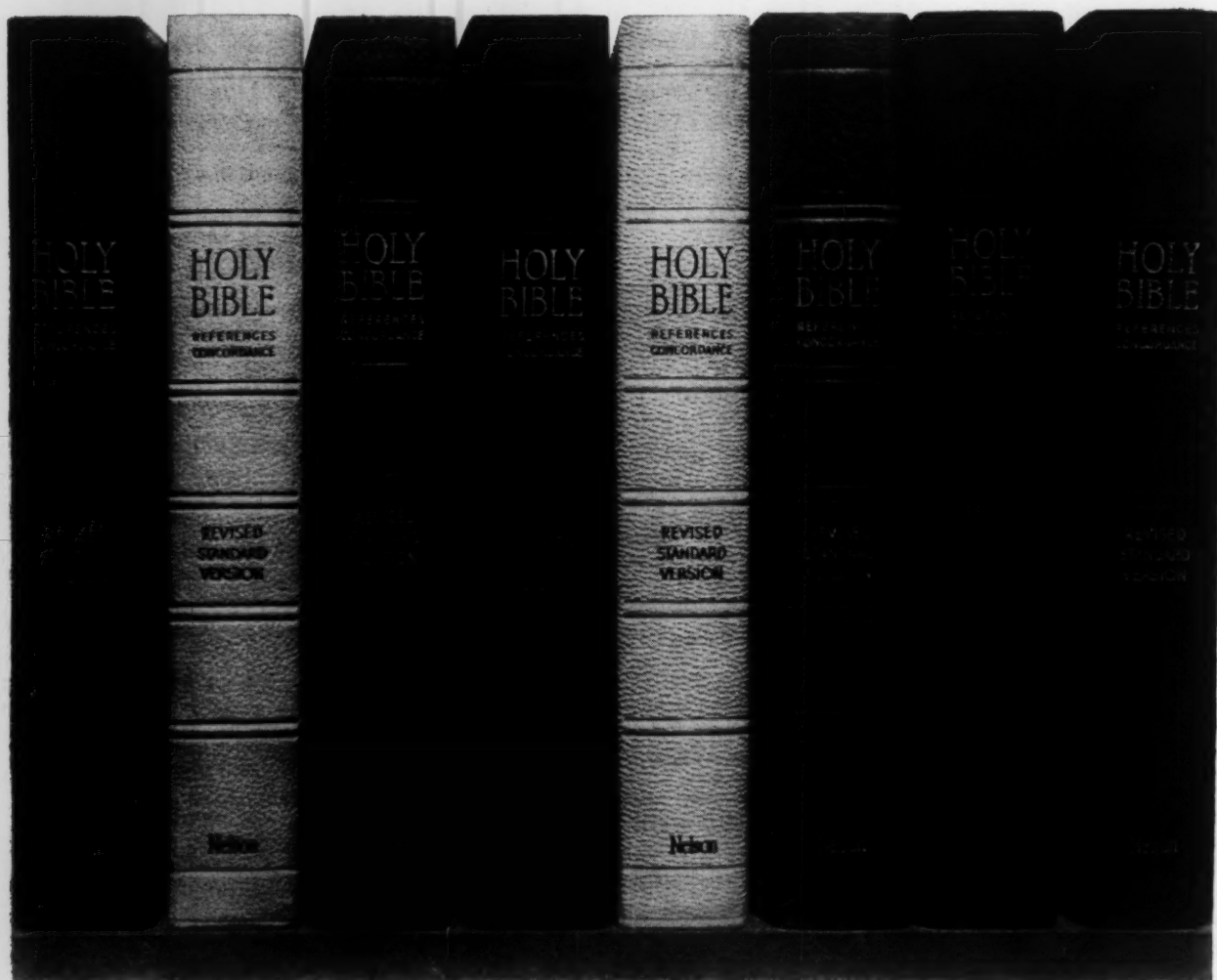
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Crime Increase

Serious crime showed a 12 per cent increase in 1960 over the previous year, according to a preliminary survey made public this month by the FBI.

Aid to Education

Official Roman Catholic reaction to President John F. Kennedy's plan for federal aid to education scores the multi-billion dollar proposal on grounds that it excludes help to private and parochial schools. The plan does provide for scholarships in church-related colleges.

In a statement released by the National Catholic Welfare Conference in Washington, Bishop Lawrence J. Shehan, chairman of the conference's department of education, expressed "keen disappointment" that the plan "denies even the least bit of help to five million children in non-public elementary and secondary schools."

At Lenten devotions in St. Patrick's Cathedral, New York City, Bishop Joseph F. Flannelly called upon some 2,000 persons to write their Congressmen to protest the Kennedy plan.

Another issue in New York state is Governor Nelson A. Rockefeller's tuition-aid program. Last month the State Council of Churches withdrew its opposition to the program in a statement saying it no longer considers the plan unconstitutional. It was emphasized, however, that the council is not endorsing the plan or expressing preference for it over other higher education proposals. The American Jewish Congress reaffirmed its opposition.

Upholding Bus Rides

The U. S. Supreme Court upheld last month the constitutionality of public school bus transportation for parochial school students.

In a seven to two per curiam (by the court) order, the nation's highest tribunal declined to hear an appeal from a group of Newtown, Connecticut taxpayers.

The court's opinion noted that Justices Felix Frankfurter and William O. Douglas felt that the case should have been heard. However, four of the nine justices must vote to take a case, before a hearing is granted and the other seven members of the court apparently agreed with the motion to dismiss filed by Connecticut's Attorney General, who said the constitutional issue had already been resolved by a 1947 decision which held that it was legal for New Jersey to pay for transportation of children to private schools.

CLASSICS OF — CHRISTIAN DEVOTION —

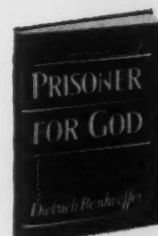
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Churches Under Castro

The Cuban government wants to establish two national churches—one Roman Catholic and the other Protestant—according to refugees interviewed by Religion Editor Adon Taft of the *Miami Herald*.

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aim of the present government." He went on to add that harassment of Protestant churches has begun and "half a dozen clergymen working in the government are being groomed to become the 'hierarchy' of the national Protestant church, with one of them slated to become boss of the church with cabinet rank."

Brazilian Incident

Seven missionaries and three children from the interdenominational New Tribes Mission were jailed at a remote Brazilian army guard house last month. U. S. State Department intervention prompted their immediate release.

J. B. Knutson, general secretary of the mission, termed "homicide" charges against the missionaries as ridiculous. Their arrests were reportedly made at the urging of Roman Catholic authorities. Reports said that the missionaries had been jailed at Manaus, an Amazon River town 1,000 miles inland, after having been arrested by soldiers at Bobope, 900 miles northwest of Manaus. The missionaries were allegedly accused of "teaching Christians to poison people, prohibiting them from planting their farms and raising chickens and pigs, and instructing them to burn Roman Catholic churches and break their images."

Those arrested were Mr. and Mrs. James Curtis and their two children, Mr. Walnie Kliever, and Miss Myrtle Rehn, all of whom are Americans; also Mr. and Mrs. Henry Loewen, their son, and Miss Elizabeth Koop, who are Canadians.

Reaching the Moros

A missionary to Bolivia is reported to have made successful contact with the fierce Moro tribe.

The missionary, William Pencille, has spent a month with the tribe in the Salinas de Santiago region of Bolivia, according to Mennonite Brethren Church headquarters in Hillsboro, Kansas. Mennonites and other missionaries have been trying for years to establish relations with the Moros, who live in the jungle border area of Bolivia and Paraguay. Not only have their efforts failed, but the Moros have killed and wounded a number of colonists in sporadic attacks.

Kornelius Issak, a Mennonite missionary, was killed by Moros in 1958 while trying to visit them in Paraguay.

Pencille's contact included talks with the Indian chief whose son is thought to have been Issak's murderer.

During Pencille's stay, another tribe with whom the Moros had long been at war came to the village and agreed to a peace treaty.

The Lagos Outburst

Nigeria has been one of the most fruitful fields for mission work in Africa, largely because of its favorable attitude toward other races. Acceptance of the white man has given an open door, generally speaking, to the Gospel. Missionaries were therefore carefully noting reaction to the Congo chaos, especially following the announcement of Patrice Lumumba's death. Pro-Lumumba riots were expected in Ghana, Guinea, and the United Arab Republic. But an unheralded outburst of anti-white feeling in Nigeria came as a shock to missionary forces in Africa's largest—and most stable—state. Whites were stoned, and wild demonstrations took place in Lagos.

Some church leaders and missionaries at first feared that further violence might follow, and that, as in the Congo, missionaries would not be differentiated from other whites in the racial fever.

But reassurance came from the Federal Prime Minister, Sir Abubakar Tafawa Balewa, who officially condemned the "acts of hooliganism."

The Minister of Information, the Hon. Theophilus O. Benson, although a member of one party which had issued an anti-white manifesto, also denounced the demonstrations, and they have been largely dismissed as isolated outbreaks by a few left-wing youth leaders. W.H.F.

A Diverted Gift

A sleek pleasure boat which former President Eisenhower had planned to present to Soviet Premier Khrushchev will be used instead to take the Gospel to a remote part of Ethiopia.

The boat was returned to the manufacturer after cancellation of Eisenhower's trip to Moscow last spring, and it was subsequently purchased by the West Allis (Wisconsin) United Presbyterian Church to be given in turn to their denominational mission in Ethiopia. The craft's destination is a region accessible only by river during the rainy season. Even then the river is only a few inches deep. The 19-foot boat, which operates on a jet principle (ejecting water to propel it), is particularly useful in very shallow water.

The Rev. R. Byron Crozier, pastor of the West Allis church, will fly to East Africa to make an official presentation.

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POLITICS AND PIETY IN PUERTO RICO

"When the religious history of the twentieth century is written, perhaps one of the events of lasting importance will prove to have been the intervention of the Roman Catholic bishops in Puerto Rican politics."

So says Dr. Val Clear, who has prepared for **CHRISTIANITY TODAY** the following interpretative report on Church-State tensions in Puerto Rico with special attention to the now-famous pastoral letters issued by Roman Catholic bishops prior to last November's election. Dr. Clear is chairman of the Department of Sociology and Social Work at Anderson College, Anderson, Indiana, on sabbatical leave for 1960-61. He is currently teaching at El Seminario Evangélico de Puerto Rico and also serves as planning consultant for the National Council of Churches Division of Home Missions.

The Puerto Rican legislature is investigating alleged irregularities in the 1960 election campaign which saw widely-publicized but unsuccessful intervention by Roman Catholic bishops. Target of the investigation is the Christian Action Party, closely linked with Puerto Rican Catholicism. In mid-January, both legislative houses voted unanimously to unseat two Christian Action Party members. The government is now trying to establish that their candidacies were fraudulently obtained.

[Roman Catholic Bishop James E. McManus of Ponce charged last month that the joint legislative inquiry was an attempt by the Popular Democratic Party of Governor Luis Muñoz Marín to destroy the Christian Action Party, supported by McManus and the island's two other Roman Catholic bishops.]

McManus made his charge in a memorandum to Roger N. Baldwin, adviser to the American Civil Liberties Union, who testified at a series of hearings being conducted in connection with the legislative investigation. The bishop questioned the authenticity of witnesses who testified that their names and fingerprints were falsified on registration petitions.

Earlier in the investigation, a Catholic party member of the legislature had issued counter-charges of fraud against the Popular party.

The Catholic party had received an eleventh-hour approval to appear on last November's ballot after registering 80,000 petitions in three months. In the election it received only 51,109 votes.]

The reverse-field running of the hierarchy last fall left the Puerto Rican

Roman Catholic uncertain as to his soul's condition from one edition of the paper to the next.

The action of the bishops in the campaign, although crushingly repudiated at the polls, was a warning to the governor that the Roman Catholic hierarchy intended to oust him.

Clouds had been gathering for some time, portending an ecclesiastical storm. An agile statistician has pointed out dramatically that if continental United States were as heavily populated as Puerto Rico it could contain every person now living on earth. To tackle this problem of over-population the politically and socially liberal Popular Democratic Party of Governor Luis Muñoz Marín has set up a governmentally sponsored program of birth control. And when the Roman Catholic church sought by legislation to get released time for religious instruction, the government successfully resisted the move. The church subsequently decided to purge the incumbent government, the Popular Democratic Party, which is the unofficial but unmistakable Puerto Rican wing of the Demo-

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cratic Party of the American mainland.

With the unofficial but obviously indispensable approval of the bishops, a political party was organized to promote "Christian" principles in government. Although it is often referred to as "Catholic Action Party," its official name is "Christian Action Party." It is more familiarly known by its initials, "PAC." By indirection on several occasions the bishops have endorsed the formation of the party, but this approval still remains unofficial.

Three weeks before the election the three Roman Catholic bishops of Puerto Rico (two of them born and reared in American Catholicism) issued a pastoral letter commanded to be read in all churches the following Sunday. It attacked several specific paragraphs in the Democratic platform, but attention in succeeding weeks was to be centered on the objection to the section of the platform which said, "The democratic philosophy of our party implies that only those acts which the general consensus of Puerto Rican opinion considers immoral can be officially prohibited, such as murder, robbery, etc.; but that it is not proper that a government of liberty officially prohibit those acts toward which a considerable part of the population sustains a judgment that they are not immoral."

This, said the pastoral letter, "is anti-Christian and anti-Catholic and it is based on the modern heresy that the popular will and not the divine law decides what is moral or immoral. This philosophy dispenses with the Ten Commandments of God and permits popular and human judgment to replace them."

So, the bishops said, aware of their duties, they were obliged to condemn this philosophy and to forbid Catholics to give their votes to such a party. It was not their intention to impose Catholic morals on the government or the citizenry, but merely to tell Catholics that they could not vote for the PPD or any other party with such a philosophy.

The storm which accompanied the first pastoral letter was intense. Without exception all newspapers opposed the bishops editorially. A retired Supreme Court Justice, university professors, mayors—all said the action was not only bad religiously but indefensible politically. The Bar Association had a heated nine-hour session terminating in a 417-188 vote to disapprove the pastoral letters "most energetically." The general initial reaction appeared to be overwhelming disapproval. Later the support for the letters was organized efficiently

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and the effect of generations of pre-conditioning in this Catholic society produced its result.

Confusion was general, however, as to the nature of the prohibition. The first letter forbade any Catholic to vote Democratic. Did this mean it was a sin to vote Democratic? Yes, said Bishop McManus. No, said Archbishop Davis, it is not. Well, said Bishop McManus, it is a sin but without punishment. No, said Cardinal Spellman, it is not a sin to disobey a pastoral letter if no penalty is attached.

To dispel initial confusion the bishops issued a second pastoral letter four days later. It reiterated the position taken in the first but served only to perpetuate the confusion. However, the complete text of the second letter was reproduced in a full-page advertisement one week before the election in such a way as to remove ambiguity. In huge letters the ad was headed, "To Vote for the Popular Party Is a Sin." The implication was unmistakable. The ad was signed by PAC.

The people of Puerto Rico thought the affair was all over when election results were tallied. Governor Luis Muñoz Marin and the Popular Democratic Party won comfortably by a margin of 200,000, getting 58 per cent of the vote. His party carried the entire senate and practically all town contests.

After the election came revelations of numerous intentional irregularities in the subscriptions to the petition to place PAC on the ballot. The wife of a missionary in El Guacio and other ministers' wives were included in those who had "signed" the petition, according to the record. But the most glaring falsification was the name of the Rev. Alberto Espada Matta, a Nazarene minister who had been living in New York for two years! Someone had signed Espada's name in the presence of a court official and had dutifully entered fingerprints as required!

After a brief lull Roman Catholic authorities renewed their campaign against the government. The stinging defeat which the church party suffered, polling only six and a half per cent in a nation which claims to be 85 per cent Catholic, was a clear repudiation of the bishops.

Ecclesiastical business carried each of the bishops from the island for part of the time during and after the election and their inability to confer undoubtedly accounts for some of the confusion. Whatever the cause, Father Thomas Maisonet of the cathedral announced that all who had publicly sinned at this point would have to repent publicly before being served communion. Reporters

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became specific in their questions: Did this mean that Doña Felisa (popular mayoress of San Juan) would not be served communion? Yes, since she had sinned on TV, radio, and through the press, she would have to repent her sin and recant by TV, radio, and through the press before she could be forgiven and be served communion by any priest. And genuine repentance includes a sincere promise not to do it again, he added.

This aim at the 1964 campaign created a new consternation. Was the battle to continue for four more years? Was the PPD to be under a virtual interdict?

A controversial case was then publicized. Felix Melendez Rosado, who had worked as a diligent Roman Catholic layman, had been a member of the Holy Name Society and of the Legion of Mary, voted for the PPD shortly before he died of a heart attack. The parish priest, said the family, refused him the rites of the church, explaining to them that it was because the deceased had refused to obey the pastoral letters. Conflicting reports absolve the priest on the basis that he had to keep an appointment in the city that afternoon.

Whether the priest did or did not do as accused, it is significant that the public believed the family. The previous month had conditioned the people to expect from their church even such extreme castigation as burial without church rites, the most serious penalty conceivable to a devout Catholic.

A few days later Archbishop Davis, attending a meeting in Chicago, announced that no one would be punished for having disobeyed the pastoral letters. *El Imparcial*, an afternoon tabloid, hit the streets with red headlines covering half the front page: "THE CHURCH WILL NOT PUNISH DEMOCRATS." Political leaders expressed joy that the battle had closed, being carefully neutral about who had won.

It is significant that despite the numerous accusations and demands made by the church throughout the struggle, the PPD has not changed one line of its program or platform. It did not make one concession. It won a clear victory.

Governor Muñoz' percentage of the vote fell in 1960 from its previous level. How much of the decrease was due to the attack by the church and how much to the population's growing acceptance of the statehood issue pushed by his main opponent is hard to say. But it is extremely clear that only six and a half per cent of the population thought the church had the best answer to the political needs of the island.

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staffed by faculty members from both the Pasadena and Winona Lake campuses, as well as from other seminaries. Visiting professors for this summer's three-term session will include evangelical scholars from Canada, England, and Japan.

Canadian Selection

Dr. Thomas B. McDormand, executive vice president of Acadia University in Wolfville, Nova Scotia, will become president of Eastern Baptist College, St. Davids, Pennsylvania, and its theological seminary in Philadelphia in September. He is to succeed Dr. Gilbert L. Guffin, who has tendered his resignation to become dean of religious education at Howard College in Birmingham, Alabama.

Korean Inauguration

Yonsei University in Seoul, Korea, inaugurated its seventh president last month in Dr. Yung Kan Koh, M.D. His installation ended six months of student and faculty unrest following violent demonstrations and the resignation of the former president, Dr. George Paik, who now heads Korea's House of Councillors, the national senate.

Dr. Koh, a Presbyterian elder and physician, brings to the interdenominational university a distinguished record in Korean education. He has served as vice minister of education and president of Kyung Pook University in Taegu.

Stanley High

Stanley High, 65, author of a best-selling biography of Billy Graham and one-time editor of the *Christian Herald*, died in New York last month.

High was a theological student in his youth, but turned to writing and became

famous for articles on religious topics. He was a senior editor of *Reader's Digest* at the time of his death.

Following a two-year stint as editor of the *Christian Herald* (1928-1930), High became a speech writer for President Franklin D. Roosevelt. He held that Roosevelt's early aims were good, but later he broke with the New Deal and became a member of the Presidential campaign staffs of Thomas E. Dewey in 1944 and 1948 and of Dwight D. Eisenhower in 1952.

A memorial service for High was held in the Norton (Connecticut) Presbyterian Church.

Freedom Awards

Two members of the CHRISTIANITY TODAY editorial staff shared in Freedoms Foundation honors announced last month. The foundation also cited FBI Director J. Edgar Hoover for his three-part series on communism which appeared in CHRISTIANITY TODAY last fall.

Hoover was awarded a George Washington honor medal, as was Dr. L. Nelson Bell, Executive Editor, and Dr. James DeForest Murch, Managing Editor.

Dr. Bell was cited for an editorial in the *Presbyterian Journal*, "Surrender to Fear." He received a \$100 cash award. A limited number of reprints of his prize-winning editorial are still available. This was the fifth consecutive year in which he has won a Freedoms award.

Dr. Murch was cited for a series of newspaper columns in the *Cincinnati Enquirer*, "Churchman Views the Issues." He also won a similar award for an article, "How High Must We Build the Wall?," which appeared in *Christian Herald* magazine in 1958.

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PEOPLE: WORDS AND EVENTS

Deaths: Dr. Emanuel Frederick Poppen, 86, former president of the American Lutheran Church; in Columbus, Ohio . . . Dr. Reginald Herbert Owen, 73, retired Anglican Archbishop of Wellington and Primate of New Zealand; at Paraparamu, New Zealand . . . The Right Rev. Norman Spencer Binsted, 70, retired Protestant Episcopal Missionary Bishop of the Philippines, in Hendersonville, North Carolina . . . Dr. Frederick Keller Stamm, 77, Congregational minister who was a popular radio preacher in the thirties; in Plumsteadville, Pennsylvania . . . Dr. H. D. A. Major, 89, former principal of Ripon Hall, Oxford, England, and one-time editor

of the *British Modern Churchman* . . . Metropolitan Makarius, 78, head of the Orthodox Church in Poland; in Odessa.

Elections: As president of the Council of the Evangelical Church in Germany, Dr. Kurt Scharf, East Berliner who will succeed Bishop Otto Dibelius.

Appointments: As commandant of the Army Chaplains School in Fort Slocum, New York, Chaplain (Colonel) Charles E. Brown, Jr. . . . as executive director of The Lutheran Church—Missouri Synod, Dr. Walter F. Wolbrecht.

Books in Review

THE CHURCH AND SOCIAL ACTION

Politics and Evangelism, by Philippe Maury (Doubleday, 1960, 120 pp., \$2.95), is reviewed by Edward L. R. Elson, Minister, National Presbyterian Church, Washington, D. C.

Here is a book which ought to be read by every social action "expert" and by all who are unhappy over the absolutisms of the social action "cults." Philippe Maury, French Protestant layman, now General Secretary of the World Christian movement, stakes down his case on the premise that both evangelism and political action, for the Christian, arise from the Word of God and the eternal gospel of Christ. "For the Church," says Maury, "the meaning of history is the history of salvation, and no historical event can be understood outside this perspective, and especially that of the coming kingdom of God."

Maury contends that the Church can and must speak, but must be certain that it is the Word of God which is spoken. The Church should be courageous but also prudent. It should always be cause for alarm when there is not a large consensus when the Church is disposed to speak. Prudence is also a form of courage, and to be silent when there is not a large consensus is more eloquent than speech. It must never be forgotten that the Church speaks by simply being the Church. Her very existence has a prophetic meaning, a missionary dimension." Political, economic, and social declarations are derivatives; they are not the Gospel nor are they necessarily prophetic. The Church is a divine institution, but the Church is not God. To her has been committed one specialty—the proclamation of the gospel of redemptive love made known in time for all time by Christ Jesus our Lord.

EDWARD L. R. ELSON

NEW PHASE OF OLD QUEST

Jesus of Nazareth, by Günther Bornkamm (Harper, 1960, 239 pp., \$4), is reviewed by Everett F. Harrison, Professor of New Testament, Fuller Theological Seminary.

For many years the so-called quest of the historical Jesus has challenged German scholarship. Schweitzer made him out to be an apocalyptic dreamer. Bultmann retained the eschatological empha-

sis but stressed also the ethical imperative in Jesus' teaching. In his attitude toward the possibility of precise knowledge concerning our Lord's person and ministry, Bultmann was highly skeptical on the ground that we depend for our knowledge upon the testimony of the early Church, which has pictured Jesus in the light of her own situation rather than as he was.

Bultmann's disciples have been somewhat disturbed that he held so lightly the importance of establishing a solid connection between the *kerygma* and the historical Jesus. Now, 30 years after the appearance of Bultmann's *Jesus*, one of his circle has written on the same theme and opened a new phase of the old quest. Bornkamm is obviously in debt to Bultmann for his basic approach, which is theological and existential rather than historical in the usual sense of the word. He frequently sets aside the testimony of an Evangelist on the ground that it has been shaped or distorted by the early Church and therefore does not portray what Jesus said or did with reliability. "The extent to which the Church's faith and theology have formed and added to the tradition of the history of Jesus appears most clearly in the legends and in a story's legendary embellishments, as these increase from one evangelist to another" (p. 19).

What, then, it may be asked, is new in this presentation as opposed to Bultmann's? One thing is the concern for grappling with the historical data instead of dismissing such data. Consequently there is a chapter on "Period and Environment" as well as one on "Discipleship" and another on "Jesus' Journey to Jerusalem." But the main thrust is to deal with Jesus' teaching and seek for indications of the actual man embedded there. Bornkamm finds a solid bit of historical reality in the sovereignty and independence with which Jesus deals with persons and situations, as for instance his frequently acting contrary to people's expectations and hopes (pp. 58-59).

The author comes to grips with the

tension between the future hope of the kingdom of God and its present reality in the teaching of Jesus. Dismissing several attempts to handle this, including realized eschatology, he adopts something which has affinity with the latter viewpoint. "The future of God is *salvation* to the man who apprehends the present as God's present, and as the hour of salvation. The future of God is *judgment* for the man who does not accept the 'now' of God but clings to his own present, his own past and also to his own dreams of the future" (p. 93). Jesus came to a people who had no present, who were preoccupied either with their traditions which recalled the past or their apocalyptic hopes for the future. "To make the reality of God present: this is the essential mystery of Jesus" (p. 62).

Bornkamm differs from Bultmann in placing the transition of the aeons between John the Baptist and Jesus rather than between Jesus and Paul. "The way to Christ and into the kingdom of God did not merely lead at one time—in a moment of past history—through John the Baptist, but it leads once and for all only along that path of repentance shown by him. Faith in Jesus Christ is only there where the believer, for himself and within himself, lets the shift of the aeons take place in his own life" (p. 51).

Bornkamm sweeps away the Messianic titles of our Lord as imposed on him by the early Church. In their stead he puts his own reconstruction, "that the Messianic character of his being is contained in his words and deeds and in the unmediatedness of his historical appearance" (p. 178). No answer is given to the ultimate question, Who is Jesus of Nazareth? None is attempted.

EVERETT F. HARRISON

ONE-WORLDISM

In Place of Folly, by Norman Cousins (Harper, 1961, 224 pp., \$3), is reviewed by Dr. Howard E. Mather, Minister, First Presbyterian Church, Amenia, N. Y.

The publishers assert, "Now Norman Cousins brings together in a single book the essential facts concerning the present danger . . ." and they call attention to his continuous writing in advocacy of a "sane nuclear policy" since 1949. That is exactly what this book is: A compendium of all Cousins' previous clichés in advocacy of "one world government" and the bromides of the pseudo-pacifists who "even in self defense, will not engage in a war that would destroy the world" but would use the force of federal

world government, "from which no state could withdraw or be expelled," to coerce the nations.

The author's chapters on the horrors of nuclear, biological and germ warfare are considered by many scientists in the "know" as exaggerations. The summary to every chapter is the same: The answer to all our racial and cultural and ideological problems, is federal world government. That powerful and unscrupulous forces might and would sieze tyrannical dictatorship of such a government never seems to occur to the proponents of "the human commonwealth of the whole."

Cousins' "check list of enemies" includes the selfish and ignorant who do not go along with his "one world" ideology; the politicians and statesmen who do not accept his philosophy of "freedom under world law"; and the clergymen who interpret their religious obligations and responsibilities as spiritual rather than political.

The one supreme and controlling thought that is missing in this pessimistic evaluation of the world order is that of God who "holds the whole round world in His hands." HOWARD E. MATHER

VALUES UNDERSCORED

Scientism and Values, edited by Helmut Schoeck and James W. Wiggins (D. Van Nostrand Co., 1960, 270 pp., \$6.50), is reviewed by Arthur F. Holmes, Associate Professor of Bible and Philosophy, Wheaton College (Illinois).

The advent of the nuclear age brought to focus perhaps the keenest problem posed by modern science. Industrialization, technological advance, organization man, and the threat of human annihilation have stressed anew the urgency of conserving the uniqueness of man and his values in a scientific age. A respectable body of literature on the subject is rapidly accumulating, the present volume being one of the most significant.

Two philosophers, four sociologists, two literary figures, an economist, an historian, a political scientist, and a biologist present a colloquium on the subject. In particular they attack the "unity of science" thesis that the study of man can be conducted with the same methods, presuppositions, and supposed objectivity as are employed in the physical sciences. The term "scientism" is used to denote such a fallacy. It does not connote any antiscientific attitude; rather it underscores the uniqueness of man, the value-centric predicament of the investigator, and the creativity of the free human

spirit. It exposes the over-simplified generalizations of those who treat human values as purely natural phenomena.

The criticism and evidence presented provide both a cogent case and refreshing perspectives. The reviewer gains the impression, however, that insofar as the volume poses a constructive view it is closer to a Neo-Kantian *Kulturphilosophie* than to a distinctly theistic view of man and his values.

ARTHUR F. HOLMES

PACIFISM DEFENDED

Christian Attitudes to War and Peace, by Roland Bainton (Abingdon, 1960, 299 pp., \$4.75), is reviewed by W. Stanford Reid, Associate Professor of History, McGill University, Montreal.

The title of this work adequately explains its purpose. It provides an historical exposition of various Christian views on war including those of both Old and New Testaments. Professor Bainton holds that Christians have accepted one of three views: the just war, the crusade, and pacifism. He then applies these three categories throughout history although, from the reviewer's point of view, not always with adequate authority.

As one might expect, the work mainly sets forth the claims of pacifism. Professor Bainton believes that now if ever, pacifism must establish itself, but this he feels will be possible only if a world government arises. His plea to Christians to push for nonresistance in an atomic age has much on its side. On the other hand it seems clear from the Scriptures that because of sin, wars will continue to the end. Perhaps the desire for peace through world government will help bring in the kingdom of antichrist. This book needs much careful study in order that nonpacifists may re-evaluate their position.

W. STANFORD REID

MINISTRY FOR THE TIMES

Making the Ministry Relevant, ed. by Hans Hofman (Scribner's, 1960, 169 pp., \$3.50), is reviewed by Andrew W. Blackwood, professor emeritus, Princeton Theological Seminary.

Harvard's able young director of the University "Project on Religion and Health" has done well his work as editor. After his own able Introduction, setting forth the difficulties and the outlook, Paul Tillich stresses the difficulty of appealing to our secular age, and the call

for vastly more of "the vertical dimension." To me this is the ablest of all the provocative chapters. Reinhold Niebuhr stresses things ethical. Other experts deal with Depth Psychology, Psychiatry, Pastoral Counseling (Seward Hiltner), and "Theological Education after Ordination." This last, by Reuel Howe, a specialist on Pastoral Studies, opens up a field of deep concern.

While not easy to read, all of these chapters should prove rewarding. To us of the older orthodoxy they show that we have much to learn from experts with different ideologies. Some day, we hope, such a symposium will include a chapter on making the ministry relevant by basing everything on the Bible.

ANDREW W. BLACKWOOD

REFORMED POINT OF VIEW

The Way of Salvation, by Gordon H. Girod (Baker Book House, 1960, 157 pp., \$2.95), is reviewed by John R. Richardson, Minister, Westminster Presbyterian Church, Atlanta, Georgia.

One of the best books to appear in 1958 was Girod's *The Deeper Faith*. It exhibited remarkable theological insight into the Reformed faith. Two years later Dr. Girod contributes another outstanding work pertaining to salvation from the Reformed point of view. The ten chapters deal with the historic *Ordo Salutis* or the Way of Salvation.

Beginning with the sovereignty of God, the author continues with logical progression of thought till he comes to the subject of glorification which he calls "complete redemption." God is sovereign but he is specifically sovereign in the area of the salvation of man. With this biblical presupposition, the author proceeds step by step in the explanation of the content of Christian salvation. A cogent argument is presented to show that man is powerless to bring about his own salvation from death unto life, and that he is saved by Grace alone.

Without apology the author insists that election is the *sine qua non* of salvation. In the exposition of Election, he follows the Canons of Dort. Election is shown to be a matter of practical importance. The author observes, "Only when you realize that you owe God everything will you give to Him the glory. Then you will honor Him as we all should. Then you will accord to God all the glory in your salvation."

The engaging synopses of the great truths pertaining to our Christian salvation set forth in this volume constitute

some of the finest theological and homiletical literature that has come from the press in a long time. The living convictions offered here with such marked simplicity and sound logic should be of tremendous value in today's life. Laymen seeking to understand the content of the Reformed faith will be enlightened by this work and stimulated to further study in this sphere of Christian theology. Ministers will discover this work to be fresh and moving.

JOHN R. RICHARDSON

HISTORY OF TRANSLATIONS

The English Bible, by F. F. Bruce (Oxford, 1961, 234 pp., \$4), is reviewed by Merrill C. Tenney, Dean of the Graduate School, Wheaton College (Illinois).

With deft hand and discerning analysis, Professor Bruce has traced the long and complicated history of the English Bible from the first Anglo-Saxon interlinear paraphrases of the Latin Vulgate to the New English Bible which has not yet been released for publication. He has covered adequately the early translations of Tyndale, Rogers, Coverdale, and the Geneva Bible which were the immediate ancestors of the familiar and currently dominant King James Version. The subsequent versions produced by committees, such as the Revised, American Standard, and Revised Standard Versions, and the private translations like those of Moffatt and Williams are discussed at some length. Two chapters on Roman Catholic versions complete the account.

For evangelical Christians the question of translation is singularly important, because the faith of the individual believer rests ultimately on his personal comprehension of the Word of God rather than in ecclesiastical traditions and dogma. Since he is not equipped to read Hebrew and Greek, he is dependent on the versions made for him by scholars. In the multiplicity of these there may be safety, for each will supplement or correct the deficiencies of the other, but the reader may be perplexed by the variety and occasional contradictions that he finds in their renderings.

Dr. Bruce's excellent review of the history of these translations sets them in their historical perspective, and evaluates them with moderation and keen insight for accuracy, style, and usefulness. Those who have never undertaken to translate the Scriptures, and who consequently have no practical understanding of the difficulties entailed, can profit greatly from the account of the early

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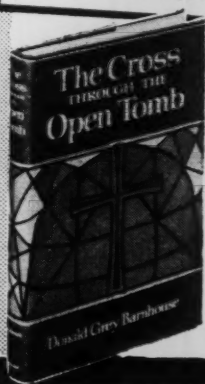
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translators. They risked their lives to give the Bible to the people in their own tongue. Later scholars in more peaceful times struggled with lexical and hermeneutic problems to make the meaning of the first century intelligible to the present day.

One or two translations are not mentioned at all, such as Ballantine's and Helen J. Montgomery's. Since these were American products, with rather limited circulation, they may not have been considered important enough to mention. The book is scholarly but not tedious, critical but fair and dispassionate, and occasionally lightened by flashes of humor. The layman will find it informative and enjoyable reading, and the scholar will gain from it new material for reflective thought.

MERRILL C. TENNEY

STEWARD OF TRUTH

Expounding God's Word, by Alan M. Stibbs (Inter-Varsity, 1960, 112 pp., 4s.), is reviewed by Herbert M. Carson, Vicar of St. Paul's, Cambridge.

This is the third volume of a trilogy, the earlier volumes being *Understanding God's Word* and *Obedying God's Word*. In the latest book we move from exegesis, with which the author dealt earlier, to exposition; but his contention links the two together, for any exposition worthy of the name is rooted in a faithful exegesis. Thus in expounding, the preacher is endeavoring to declare and apply to his hearers the meaning of the Word before them.

There are two ways of teaching men how to preach, namely, by giving them general principles and by showing them illustrations of these principles. This is the method adopted here. After his valuable emphasis on the importance of faithful exposition, in which the preacher is simply the steward put in trust with the truth of God, he gives illustrative expository outlines dealing with varied types of scriptural exposition. Beginning with six outlines on John 2:1-11, with different audiences in view, he goes on to deal with expounding narrative short statements and longer passages.

This is a valuable book for men in training for the ministry, and for lay preachers. Indeed, it may be that some who are already in the ministry and who are retracing their steps from the barren cul-de-sac of what the author calls "imposition," rather than exposition, may find here an introduction to a truly expository ministry.

H. M. CARSON

MAN OF GOD

Eivend Berggrav: God's Man of Suspense, by Alex Johnson (Augsburg, 1960, 220 pp., \$3.50), is reviewed by E. E. Ryden, Editor of *The Lutheran Companion*.

Most of us know something about the heroic role that Eivend Berggrav, Bishop of Oslo, played in the resistance movement during the Nazi occupation of Norway in World War II, but we have little knowledge of the formative years of this man and of the spiritual struggles that helped mould a man of God who in the day of crisis stood firm as a rock.

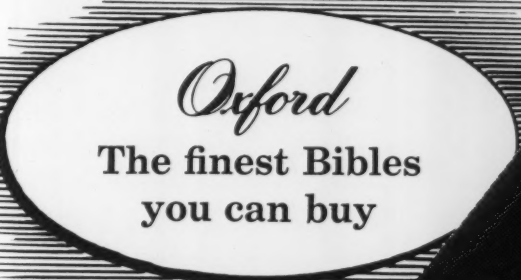
It is this period in the life of Bishop Berggrav that forms the most illuminating portion of Alex Johnson's fascinating book, the English translation of which has been done in unusually lucid style by Kjell Jordheim, a Wisconsin pastor.

After eleven long years of doubt, during which he refrained from holy communion, it was the Lord's Supper itself that furnished the final solution to the many questions that troubled the future bishop's soul. Says the biographer, "When Berggrav came to realize that Christ was Christ, unique in Himself, and that He was, if not the Son of God, nevertheless the one in whom God *was* and *worked*, then he could refrain no longer from the sacrament. For Christ Himself had said, 'Do this in remembrance of me.' Berggrav had to obey."

"The whole maturing process," the author goes on to say, "had been a gradual resolving of the tensions within him. All the sentiments, thoughts, discussions and experiences had unconsciously united into something organic within him, so that he did not sense his faith until it had become a reality. Thus it seemed clear to him that faith is neither thought, nor emotions, nor intellect, nor sentiment, but activity—a *function* within the soul, accomplished not by oneself but by God."

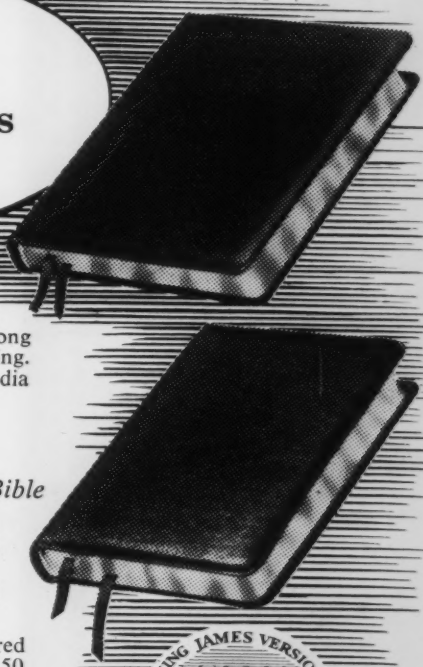
After light had dawned on his own soul, Berggrav became particularly helpful to those who were "searching." However, he could never quite forget that he himself had doubted so long, and that the "eager ones" had never been able to help him. He never, therefore, tried to "push others into faith. He *drew them*—slowly."

How he finally became a country parson, then a bishop, and finally a spiritual leader to all of Norway during the dark days of World War II forms an intriguing story that makes for fascinating and profitable reading. E. E. RYDEN




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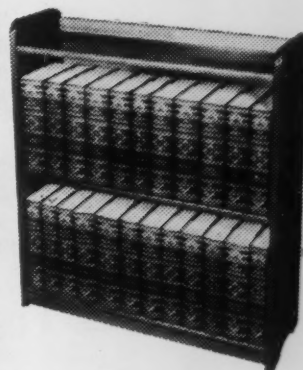
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SOUL WINNING

You Can Win Souls, by C. E. Autrey (Broadman, 1961, 160 pp., \$2.75), is reviewed by Faris D. Whitesell, Professor of Practical Theology, Northern Baptist Theological Seminary.

A deeply compassionate spirit of evangelism pulsates through this book on personal evangelism written by the Southern Baptist Home Mission Board's director of evangelism. The reader can easily see why Dr. Autrey holds his present position and why Southern Baptists are spear-heading the Protestant thrust to evangelize America.

In thirteen chapters the author discusses the urgency for personal evangelism, qualifications and equipment of the soul-winner, approach and techniques, and how to deal with the anxious, the indifferent, the Jews, Roman Catholics, Spiritists, doubters, those with false hopes and the fearful.

While the book is orthodox, practical, clear and inspiring, yet it adds little to older books on this subject by such men as Torrey, Evans, Sellers, Scarborough and Wilson. The best chapter is that which deals with the Jews. There is need for a book on personal evangelism combining all the good and true in the older writers with the new insights and techniques of psychology, psychiatry, personality research, and social science.

FARIS D. WHITESSELL

BOOK BRIEFS

When We Worship, by Robert T. Fauth (Christian Education Press, 1961, 88 pp., \$1.50). A guide to effective worship.

Prayers for All Occasions (Baker, 1960, 80 pp., \$1.95). Sixty-six evangelical leaders offer guidance in public prayer.

The Patience of Hope, by Spiros Zodhiates (Eerdmans, 1960, 299 pp., \$4). Third in a stimulating and searching study of the Book of James.

Selections from Early Christian Writers, by Henry Melvill Gwatkin (Revell, 1961, 196 pp., \$3). A Cambridge historian's compilation of Christian writings (with original text) to the time of Constantine. Happy choice for a reprint.

The Eucharistic Memorial, by Max Thurian (John Knox, 1961, 117 pp., \$1.75). An essay on "liturgical theology." Seventh book in a series of *Ecumenical Studies in Worship*.

This Faith We Live By, by James H. Jauncey (Zondervan, 1961, 157 pp., \$2.50). Practical insights into the real meaning of Christian living. Inspirational without being sentimental.

Introduction to Dogmatic Theology, by E. A. Litton (James Clarke, 1960, 608 pp., 27s. 6d). A new edition of a valuable and scholarly survey of Systematic Theology by a last-century Anglican evangelical.

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REVIEW OF

Current Religious Thought

IT WAS A little old lady who said it (and sometimes little old ladies are better to have around than children when you are looking for something to the point), but it was a little old lady who said, "Sometimes, you know I just don't understand God." Me too! It's pretty hard to say ahead of time just exactly how things are going to turn out. And if you will think along such lines for a little while, let your mind run from Amos to Bultmann—the whole gamut from A to B.

¶ What ever happened to that wonderful preaching of the eighth and seventh centuries B.C.? There can be no argument that we have in Amos, Hosea, Isaiah, and Jeremiah four of the greatest preachers that ever lived. And the end product of all their preaching, by the success standards of our own day, was nothing but failure. They came to preach the truth of God to the existential situation, they preached with skill and with a desperate zeal, and the end of the matter was that the people were not converted and the nations north and south were not saved, and about the only thing left was gruesome suffering all around. Did they need instruction in methodology? Did Hosea fail somehow to identify? Was there something wrong with interpersonal relationships? Did they need group dynamics? (What has happened to that term?) Was it a failure of mimeograph machine? Maybe they should have organized. God moves in mysterious ways, so there came a root out of a dry ground. It was not quite the way we would have figured it.

¶ It is almost impossible to open up a discussion with lay people on the subject of religion without the moot question of predestination coming out in the first two or three questions. This is as true of college and university students as it is of the after-meeting inquirers in the local church. "What about predestination?" they say. "What about it?" you counter. "Well, if God does everything, every little thing, do we have to do anything, does it matter what we do, are we only machines?" the questions tumble out. It seems pretty difficult so long as you keep the question an academic discussion to evade the conclusions they are pressing. The only trouble is that pre-

destination works its way out a different way. Paul was a predestinarian thinker and tried endlessly to make everything different. Think about the Puritans, the Beggars, the Covenanters, the Huguenots; believing as they did surely that God is absolutely sovereign in the small things as in the large, that times are always in God's hands, that no man comes to Christ except the Father draw him, they nevertheless gave themselves up to change people and to change events. Says Fairbairn in *The Cambridge Modern History* and very bluntly, "Calvin saved Europe." Why work so hard at things when God does it all? Somehow as the discussion moves into action, true Calvinism remains predestinarian and at the same time bears no relationship to Kismet or Fate. It's not what one would expect, but there it is.

¶ There are other things which never cease to give me wonder, just little things which are full of suggestion. Why for example do the same people like new versions and old liturgies? They read Phillips, but they announce a Gregorian chant and recite a prayer from an ancient prayer book, and all in one service and all quite proudly from all appearance. Conversely, why do the exponents of the King James Version keep feeding us the modern jump tunes in the same service? Whatever they may think is especially pious about reading the KJV they immediately cancel out by getting me to sing (always under the leadership of the O-so-personable song leader) "I've got the peace that passeth understanding down in my heart, down in my heart..." *ad nauseam*. How can anyone sing about "the peace that passeth understanding" to that kind of tune? Apparently because he has never really experienced it.

¶ Take time to ponder the conservative liberals and the liberal conservatives. Have you ever been abashed and astounded to find a liberal completely illiberal especially in an argument with a man he thinks is a conservative. He acts as if he had forgotten all about loving the unlovely, that agape core to his theology. And it isn't just a question of his attitude, it is also a question of his ignorance. In Wilbur Smith's *Wherefore Stand* (and one would expect this

from a man of his wide reading), every liberal is given his due. In books from liberal authors I search in vain for recognition of, understanding of, or plain dealing with the whole tradition from Hodge to Henry. If there is an answer to James Orr's *Problem of Old Testament History* or Oswald Allis on the unity of Isaiah, I haven't found it yet; but I have found sneers, jeers, and catcalls. Or try the conservative arguments proving that *Song of Solomon* is an allegory and that *Jonah* is sober history, and then try the liberal arguments proving that *Song of Solomon* is to be taken at its face but that *Jonah* is an allegory. Now reverse the arguments and it looks as if you have been dealing with movable parts, cut to fit any problem.

¶ If this weren't such a rainy, slushy, dull day, I could do better, but just as a parting shot, let me ask this: Is there anyone in the field today who quotes Scripture more than Bultmann does and in suspiciously proof-text fashion on occasion too? When he gets us finally to his basic *kerygma*, when all the demythologizing is over, will that *kerygma* be, just maybe, just possibly, just perhaps, a CREED? ADDISON H. LEITCH

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